

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, OCTOBER 26, 1899.

NEW SERIES, VOL. 1, No. 48

Upon the whole, Gen. Otis does not seem to be making any headway against the Filipinos. He is either weak, or wise above his fellows.

The estimates for the naval department for the fiscal year ending June 30, 1901, have just been approved by Secretary Long, and amount to \$73,045,183.15.

Rev. W. J. E. Cox, of Baltimore, has accepted the pastorate of the St. Francis Street Church, Mobile, made vacant by the resignation of Dr. J. J. Taylor, who goes to Norfolk.

Rev. Geo. H. Lipscomb, of the North Mississippi Conference, died on the 20th inst. at Birmingham, Ala., while there under treatment. We knew Mr. Lipscomb well, as we were pastors in Winona at the same time.

It is announced that Dr. Carroll has raised the last dollar of the \$100,000 aimed at for the education commission. Truly a great work! Other States might not do so well as Texas, but there ought to be a strong effort made along the same line.

James Rhodes, aged 89 years, of New York, a wealthy real estate man, was married to Mrs. Sallie E. Stewart, aged 82, a wealthy and prominent widow of Chattanooga. We wish this sprightly young couple a happy life as down the stream of time they go.

The committee appointed at last session of the Louisiana Baptist Convention is advertising for bids for the location of a Baptist College in Louisiana. This seems to be a real need, and no doubt our Louisiana brethren will prove themselves equal to the needs of the hour.

It is very early in the game, but it looks already as if the Boers are doomed to a speedy overthrow. In the several battles which have transpired, they have been beaten, not however without heavy loss on both sides. The Boers are con-

tending for right principles, but no doubt have made some mistakes.

We failed to get anything from Clinton for this issue, but health at Clinton is fine and the college is moving steadily on. It is a matter of devout gratitude to God that the college is so largely attended, even under very unfavorable circumstances. Dr. Lowrey and his noble colleagues should be remembered in their arduous work by the people of God in their prayers. There is no estimating the value of Mississippi College to our denominational work in Mississippi. Let us give to it and pray for it.

That must have been a good meeting of which Bro. Lord writes in another column. The assembly seemed to have waited for the endowment and guidance of the Spirit; and result was a great spiritual uplift. The meeting emphasized the importance of general and liberal contributions to the Church Building Fund of our Convention Board. This ought to be done. It ought to be done without delay. In our issue of the 5th instant, we gave some reasons why this work should be done. Many points in the Delta and in South Mississippi stand in immediate need of houses of worship. We are hoping that soon more attention will be turned to this department of denominational benevolence.

Near St. Ann's, in Leake county, on the night of the 18th inst., a most atrocious crime was committed. Mr. J. H. Gamble, a well-to-do farmer, left his wife, two daughters, one 18 and the other 16 years old, and two sons, who were but children, and went to Canton with a load of cotton, never dreaming that his happy family were in any danger whatever. Near midnight, according to a statement made by Joe Leflore, a negro in the neighborhood, he and others went into Mr. Gamble's house, aroused the five innocent inmates, tied them securely together, nailed up windows and doors, set fire to the house, burning alive the mother and her four children. An awful deed to contemplate! Leflore confessed his guilt, implicating others,

and was bound hand and foot and burned just as he had helped to burn the unfortunate family. Others are held in custody, and may share Leflore's fate. While we can scarcely conceive of a more inhuman deed than was committed in the burning of this family, yet the Christian heart revolts at the idea of mob violence, especially where justice could be as certainly reached by due course of law, as it surely could have been in this case. The whole proceeding is to be deplored.

The great Texas Convention will assemble on the 10th of November in the city of Dallas. This will be a very large convention. Reports of large achievements will be submitted, discussed and rejoiced in by the members of the General Convention or regular succession. It is predicted that this great compact of orthodox Baptists will continue in tact whatever great upheavals may come. It is a sort of fashion in Texas that when one fellow gets unseated in the convention for some little irregularity in faith or practice, like attempting to bust a convention or to besmirch the good reputation of a great number of the best men and most successful workers in the state, he tries and keeps on trying to unseat everybody else. One who seems to be a great disturbing element in Baptist ranks in Texas has passed the rudimentary work of defaming men one at a time, and has engaged in the wholesale business of trying to dispose of them *en masse*. After having sued a great number of the most reputable men in the State, and greatly vexing many righteous souls, he now proposes to enjoin and lock up the great Texas convention, and thus put an end to Baptist work in Texas in an organized capacity. But notwithstanding the vexations and difficulties, under the leadership of such gallant and consecrated men as Carroll, Gambrell, Cranfill and others Texas has done during the conventional year now closing a work that is phenomenal.

The Rev. Thos. S. Potts, pastor

of the Central church, Memphis, who has just returned from an European trip has the following to say of the churches in Europe:

"I know you would like to hear about the churches over there. They are peculiarly plain, vast, not good for seeing, not good for hearing. You would not tolerate those benches in this church one day. There are no carpets on the floors. But the people love those churches; they are reverent people. They enter the church quietly, bow their heads in silent prayer and then enter upon the service. They read and pray an hour before they really begin the service. Whenever they sing a song they sing every verse in it. They preach with earnestness and sincerity. Religion is a serious thing with them. When you get into the independent churches there is more life. Talking right out from the heart is the thing that moves men. When a man goes mumbling along, somehow it does not look to be best; it is independent, free talking that stirs. In an old, formal church there were fifty people in the congregation. An eminent minister who is known on this side of the water was holding the service. On the outside of the church the Salvation Army had 2,000 people listening to their stirring music and their earnest talks."

There is one thing in the above we would like to emphasize: "They enter the church quietly, bow their heads in silent prayer." It occurs to us that this is a good custom. It prepares the heart for the message to follow. We have long felt that Americans are too much given to levity and flippancy in the house of God. We would not resort to Puritan rigidity, but we plead for more reverence in spirit and in practice.

Dry bread at home is better than roast meat abroad. That is to say, as a general rule. One does not turn up his nose at a roast or boiled when one is at a friend's house, or sojourning by the sea, or wandering among the alps. Still there's no table, no bed, no fireside, no home, no wife like our own.—*Spurgeon.*

Rain is badly needed in country



## POLYGAMY.

Scarcely any one approves of polygamy, and no one advocates it except those licentious fellows who are now practicing it, or who hope to practice it. Such practice is revolting to pure and enlightened womanhood. No one of any man's set of wives enjoys, but simply endures, this out-of-date, Oriental custom. This Mormon question is engaging the thought of some of our ablest men. We are much pleased with Dr. Folk's first efforts in a series of articles on the iniquitous sacrilege. Simultaneously several of our papers are giving attention to this beastly, heart-crushing abomination.

Woman, always ready to contribute her influence against every evil, is not wanting in the effort to prevent Mr. Mormon Roberts from taking his seat in Congress, soon to assemble. We know of no way to prevent him from taking his seat in Congress, as he goes armed with proper credentials from his State; but we know of no reason why Congress, immediately upon its assembling, should not expel him on constitutional grounds.

Miss Helen Gould, in an address delivered before the Female Guardian Society, drives a center shot at Congressman-elect Roberts of Utah:

"I am glad to have the opportunity to protest against the seating in Congress of a man who advocates and practices polygamy. Our country has been noted in the past for the beauty of its home life and the chivalry and respect shown by man to woman. It would be sad indeed to see a man who stands for the Oriental harem seated among our law-makers. I earnestly hope that men will write their Congressmen urging them to rise in protest against Mr. Roberts being seated when Congress meets."

## THE HIGHER CRITICISM.

Through the courtesy of Rev. J. B. Hutton, pastor of Jackson Presbyterian church, in handing us *The Central Presbyterian*, of Richmond, we have had the privilege of reading the opening sermon, by Prof. John Dewitt, Princeton Theological Seminary, before the Council of the Reformed Churches throughout the world, assembled in Washington, D. C. It is a very strong plea for the divine inspiration of the Holy Scriptures as a unit. He lays deep and broad his premises, and when he begins towards the close to draw his conclusions, they come with irresistible force and unanswerable logic. In this dis-

course he has performed a service for the whole of Christendom. He completely herds, rounds up and drives into a chute the higher critics. We make one extract from this discourse bearing directly upon the inspiration of the Bible:

"Then, the Divine inspiration of the Bible is affirmed in all our confessions. That this means, in some sense, the inbreathing of the Divine mind into the texture of Holy Scripture all are agreed. Nor shall we be less unanimous in our consent that the end of the inbreathing is not to give us scientific history; but to give to Holy Scripture a religious quality, and to make the Bible infallible in the sphere of faith and duty. And were Christianity a religion unrelated to human history, it were easy to conceive of its Sacred Books as thoroughly infallible in their religious teachings and yet erroneous in their historical narrative. But this is not Christianity as understood by the Reformed Churches, or as embodied in the ecumenical creeds. Is there a doctrine of the faith which is not implicated in and inseparable from events which occurred under the conditions of time and space? The fall of man, the Incarnation, the Atonement, the Resurrection, the Ascension, the coming of the Holy Ghost; what are these, but historical events, bound, it taught at all, to be taught as history? Or how are we to unite with our brethren in the Apostle's Creed, if we do not assent to its statement of the historic events, Jesus Christ our Lord was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius, was crucified, dead and buried, and was raised again the third day? I do not see how it is possible, however closely we confine the mission of inspiration to securing the religious infallibility of the Bible, to exclude Biblical history. And if we include Biblical history at all, we may well ask those who exclude a portion of the history as not witnessed to by inspiration, to formulate the law of exclusion."

## THE OCEANIC.

This is the name of the largest steamship afloat. This mammoth floating palace has been characterized by Geo. T. B. Davis as "The Eighth Wonder of the World." On September 6, at 7 p. m., the Oceanic weighed anchor in the harbor at Liverpool, and on September 13, at 7 a. m., it steamed into the harbor at New York, making the voyage in 64 days. It is claimed for this queen of the sea that

she will regularly make her trips across the ocean in 6 days, regardless of weather. Fog and cyclones will make no difference whatever. She will plough her way through the heaving, rolling sea as though she were under clear sky. As the 19th century is dying, science is advancing. This leviathan has conquered the waves; she has become mistress of the sea. She moves majestically to meet the incoming rush of the 20th century, to announce that old Ocean is subdued. In 1869, the Great Eastern made her maiden trip, and was then the largest thing afloat. But she looks small compared to the Oceanic. Two chief improvements are claimed for the Oceanic over all former sea vessels. 1st. "The balanced engines," which greatly lessen the vibration naturally arising from such enormous machines. 2d. Her great length, which will not allow her to balance across one wave, but always she lies across two and sometimes three. Thus her balanced engines, great length and consequent weight hold her practically level in the fiercest storms.

## NEW BOOKS.

*Parliamentary Law* is the title of a neat, attractive little book by Rev. F. H. Kerfoot, L.B., LL.D., late Professor of Systematic Theology and Pastoral Duties in the Southern Baptist Theological Seminary, Louisville, Ky. This work is published by the Sunday School Board of the Southern Baptist Convention. Pp., 182; price, 75 cents. It is very substantially bound in green cloth. It is dedicated to his students, and is more in the nature of a text book for students than a manual for reference, but is equal to any other we have seen as a manual also. The index is very elaborate and satisfactory. Black-face type for headings and italics for prominent thoughts, renders it very easy to find any point desired. A list of questions is appended, very much facilitating the study of the treatise. The author is specially clear in his presentation of the principles governing the precedence of motions, or questions, thus proving himself really helpful at the most difficult point "of all the problems that confront a parliamentarian."

*English Baptist Reformation*, from 1609 to 1641. By Geo. A. Lofton, D.D. Chas. T. Dearing, Louisville, Ky.; price \$1, postpaid. The book is put up in substantial cloth binding, contains 280 pages, and is divided into twenty-one chapters, to which is added an appendix. The author supports the "1641

theory," as advanced by Dr. Whitt. The author has evidently bestowed a good deal of labor upon the investigation of the points under consideration, and, as a result, he presents to the world a book worthy of their careful reading. He is a fluent writer, and marshals his arguments in good order. Whoever reads Dr. J. T. Christian's *Baptist History Vindicated* should read this, and vice versa. These gentlemen have both been to the East, and have had fine opportunities to examine the authorities on the questions they treat.

*Defense of the Jersey Records and Kiffin Manuscript, with a Review of Dr. John T. Christian's Work, Entitled, "Baptist History Vindicated,"* by Geo. A. Lofton, D.D. This is really an appendix to *English Baptist Reformation*, from 1609 to 1641. It is bound in paper cover; contains 140 pages. It can be had from the author, at Nashville, Tenn., at 25 cents. The print is exceptionally good and clear. The book is marked by the impressive and nervous style characteristic of its author. One will feel repaid for a careful reading of the work.

We have been very much delighted and helped as we have carefully perused the pages of the little book, *For Shine and Shade*, written by Wayland Hoyt, D.D.; 12 mo; 204 pages; price, 90 cents. American Baptist Publication Society, 1420 Chestnut street, Philadelphia. It is divided into sixteen chapters, or parts. Each part is a short essay in practical religion. The two chapters, "Comfort and Temptation" and "What to Do in Difficult Times" are pure gold. The book would make a nice present to a young Christian.

The new form of postal money orders is a decided improvement on the old, so far as regards convenience of handling. In form it is an oblong square, 8½ by 3½ inches. It is something near the size of an ordinary check, and can be handled by the banks along with checks. It is much simpler and would be much more easily counterfeited than the old form.

## Anger.

Is anger always wrong? Is it a sin, not only to be, to remain angry, but also to be, to become angry? This is a very interesting question. It comes home to every one of us. We all have temper. Is anger a sin?

The word is used in the Scrip-

tures in at least three senses. Look at them:

1. *Irritation, rage, fury.* Such anger springs from a bitter and spiteful disposition to injure another which we call malice, hatred. When it becomes violent we call it wrath. This feverish, fretful disposition belongs to weak and sinful man. He can easily fly into a passion and get mad. In this sense God is not angry. He is infinite in wisdom and power and holiness. No feverish excitement makes him mad and vindictive, or throws him into a passionate rage. This anger is always wrong, sinful and hurtful. It is classed among the deeds of the old man. Paul urges us to put off 'anger, wrath, malice.'

2. *Righteous indignation.* In this sense God is angry. "The wrath of God" is his holy indignation against sin and his righteous determination to punish it. It is the fire of his holy love going out to consume the enemy of its object. God is holy. Sin is necessarily offensive to him. God loves man. Sin is man's greatest enemy. God hates sin. It is better to say his vindictive justice than his vindictive justice. He is not a petulant, a revengeful, a vindictive being. He must hate sin, else he would not be the holy God.

Such anger is not wrong in man. Indeed, righteous indignation against all injustice, unrighteousness and oppression is a Christian grace. There is need for a revival of this grace. Men apologize for and excuse almost everything. It is easy to pass into the justification of any evil, feeling that it is a misfortune from heredity and environment and not a sin. Then men will hold no antipathy, feeling against, aversion, towards anything, and gradually and imperceptibly glide into sympathy, a kindred feeling, with it, however false and corrupt and hurtful. Do we not indeed need a revival of conviction, courage and righteous indignation? To me it is a doubtful compliment to say of any one, "He was never known to speak an unkind word against a living mortal."

Though such anger is not wrong, for an apostle says: "be angry;" yet it may easily become so, for he immediately adds the caution: "and sin not." So then one may be angry and not sin, but it is difficult. It is so easy to pass from a just indignation into fretful, malicious wrath. Hence, Paul continues: "Let not the sun go down on your wrath." Holy fire may kindle into a violent flame. If you become angry, do not retain such feeling.

Get rid of it before sun down, that you may sleep quietly and peacefully in the consciousness of God's favor, who is "slow to anger."

3. *Holy grief.* The holy Jesus so loved men that his anger burned against sin, man's destroyer. His anger was often holy grief. His wily enemies watched him to see if he would violate the Sabbath in doing good, in relieving human suffering. They desired to accuse him to the authorities. He "looked round about on them with anger, being grieved for the hardness of their hearts." Even these bitter ritualists could not have objected to such a deed of love and mercy had not Satan, the great petrifier, hardened their hearts. Seeing the great wreck that he had made in human nature, Jesus, in his holy and righteous indignation, was sorely grieved.

We have seen such anger among men. We have felt it in our own souls. The fires of indignation against iniquity burn to a consuming glow. Then the heart melts in compassion, and the soul is filled with sore and sad grief. When I was chaplain in our penitentiary, an educated Christian mother, member of one of the best families in the community, came to see her justly imprisoned son. For a while, her large brown eyes burned and glowed with repugnance and indignation. He had dishonored, disgraced, the family. The stain could never be removed. His sisters, as well as his father and mother, would feel it as long as they lived. She looked at him again. He features begun to relax. Her eyes were filled with tears, and in holy grief, she embraced him, "O, my poor lost boy, wouldst thou had died when an infant!" She was angry; it was the sad and holy grief of a wounded heart.

H. F. S.

## Reply to Dr. O. D. Bowen.

In your issue of 12th inst., Bro. O. D. Bowen comments upon the sermon of Bro. Price from the text "Give diligence to make your calling and election sure." 2d Peter 1:10, and uses the following language: "God's eternal, unconditional election of certain persons to eternal salvation of his sovereign will" and gives this as his (Bro. B's) interpretation of the election mentioned in the text.

I am neither a controversialist nor an exegete upon scriptural subjects, and am loath to appear in print, but I think such a statement from so distinguished a source ought not to go unchallenged, when, in my humble judgment, it

is fraught with mischief to the Baptist cause and to the cause of Christ as well.

I cannot accept the doctrine enunciated by Bro. Bowen for several reasons:

1st. It is not taught in our pulpits of the Baptist churches, with a few exceptions.

2nd. It is not included in our articles of faith.

3d. It is not taught in the scriptures.

4th. It is contrary to all ideas of justice and therefore dishonoring to God.

5th. It paralyzes Christian effort, minimizes the atonement and repudiates the great commission: "Go ye into all the world and preach the gospel to every creature and he that believeth," etc.

6th. It repudiates the invitation of the Master himself who said: "Come unto me all ye ends of the earth and be ye saved," "Come unto me all ye that labor and are heavy laden and I will give you rest."

Is it like our blessed Master to mock us by presenting the gospel with its sweet and tender promises, knowing at the time we could not accept, because we were not of that certain number who were unconditionally elected to salvation from all eternity? Would He hold the chalice of salvation to the lips of the non-elect, with all its inviting beauty and glory, and then dash it from them and say it is not for you? Nay! He commanded His disciples to offer the gospel to every creature and thereby pledges His honor, His mercy, His justice—aye! and His very throne itself, that it is offered in good faith to all, and that they may accept.

To say that a certain number were unconditionally elected from all eternity denies the statement that Jesus Christ "lasted death for every man," and denies that other statement, that He died "for the sins of the whole world," and puts Him in the category of having done a work of super-erogation, which, being omniscient, He could not do.

If a certain number were unconditionally elected, then necessarily a certain number were unconditionally, reprobated, and as a reprobated person cannot believe, it were a vain thing for Christ to die for him, and vainer still to command that the gospel should be preached to him.

With all due deference to Bro. Bowen, for whose distinguished abilities I have very great respect, I must dissent from his interpretation, and insist upon a conditional salvation, faith being the condition

—a faith, too, which does not follow regeneration, as stated by Bro. Sample, but a requisite to, and contemporaneous with, regeneration. When faith takes hold regeneration is accomplished, the former being the act of the individual—the latter the work of the Holy Spirit.

If I am in error, I would be glad for Bro. Bowen or some one else to set me right.

Fraternally,

L. F. RAINWATER.

Dr. M. A. Simmons Liver Medicine has greatly benefited others and is reasonably certain to do you good. Try it.

## Mozley's Lemon Elixir.

REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South. No. 28 Tatnall St., Atlanta, Ga.

## A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROOCO.

206 Hernando St., Memphis, Tenn.

## A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court Randolph county, Ga.

C. J. Culppepper, M. D., Moses, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine to years for Sick Headache, Dyspepsia and Bilious Colic. Have tried Zeller's and Black Draught with indifferent results.



## Some Presbyterian Scholars and Immersion.

In recent conversation the remark was made that the world of scholars had come to agree as to the mode of New Testament baptism. The statement was regarded as much too sweeping. The claim was made the Presbyterians constitute a notable exception. That they are noted for their scholarship and are known as strictly denying that New Testament baptism was by immersion. It occurred to me at the time that it might be interesting to note some of the leading scholars of that church upon the subject in controversy.

Among those whose names came into my mind as being noted for their scholarship were those of Drs. Bruce and Dods. These have been prominently before the world for many years in numerous works of solid and abiding merit. They are prolific writers and are always sure of a wide reading of whatever comes from their pens. Dr. Bruce, recently deceased, had in the April number of the *Expositor* for 1898, a magazine long known for its splendid quality as a critical and theological publication, an able article on the *Baptism of Jesus*. He puts himself on record in this paper in no uncertain language. In speaking of John's baptism he says: "To enforce the solemn message he used a symbolic rite—baptism in the river, in this, as in his mode of life, showing himself, like all the Hebrew prophets, alive, to the power of religious symbolism over the imagination. Whether his baptism was original or not, it was in any case fitting, an impressive, easily understood emblem of death to an old life of sin and resurrection to a new life of righteousness." In speaking of the baptism of Jesus, he says: "Was He, too, a sinner? Had he a troubled conscience? Did He feel the need of going to the Jordan that moral defilement might be carried by its swift streams down to the Dead Sea." (p. 220.) But more explicitly still he says: "The people who looked on while Jesus was immersed in the Jordan would take it for granted that He thereby confessed Himself to be a fellow sinner." (p. 227.) I am sure no Baptist could have put the case of our Lord's baptism plainer.

Prof. Bruce writes the notes on the gospels of Matt., Mark and Luke in the *Expositor's Greek Testament*. The same concession can be read between the lines, in his remarks on the baptism of John. "He baptizes with water in the running stream of Jordan, to

emblem the only way of escape, amendment, Messiah will baptize with wind and fire, sweeping away and consuming the impenitent, leaving behind only the righteous." (Note on Matt. 3:11.) Again on verse 14, speaking of the import of the baptism of Jesus, he says: "Many explanations of it have been given, mostly theological. One of the most feasible is that of Weiss, that in accordance with the symbolic significance of the rite as denoting death to an old life and rising to a new, Jesus came to be baptized in the sense of dying to the old, natural relations to parents, neighbors, and earthly calling, and devoting himself henceforth to his public Messianic calling." These statements can leave no room for quibbling in the light of what has been quoted from the article of Prof. Bruce, of April, 1898.

2. Dr. Dods is quite as explicit in his statements on the same subject. He is the author of the *Notes on the Gospel of John in the Expositor's Greek Testament*. In remarking on John 3:23, he uses this language: "The reason for using this language because many waters were there, or much water; and therefore even in summer baptism by immersion could be continued. It is not the people's refreshment that is in view." This is the position of the Baptists. They claim that John immersed the people in Jordan, and in all other places. Dr. Dods concedes that John immersed in Jordan and then continued the same in Enon near to Salim.

3. Prof. Stevens, a noted scholar and theologian, in his *Pauline Theology*, says: "It is probable that the immersion of the body in water suggested to the Apostle's mind the analogy between the moral significance of the rite and those saving acts of Christ,—death, burial, and resurrection, which were the ground of that ethical transformation which baptism symbolized" (p. 332). This is all that any advocate of immersion could possibly ask.

4. The name of Dr. John Cunningham, a distinguished Presbyterian scholar of Scotland, must be added to this list. In the *Coral Lectures* for 1886, he uses the following language: "Immersion was the only mode of baptism in the Apostolic church. No other would have been understood. But when baptism no longer immediately followed conversion, when it was frequently deferred till death was near, immersion was impossible" (p. 190). Again he says "Among the Baptists, more numer-

ous in the new world than the old, it is an article of faith. Complete immersion in water, after a profession of Christian belief by a person of mature years and good character, is the only way of admission to the church. It is impossible to deny that in this they conform themselves to the usage of the Apostolic age" (p. 192).

5. Prof. McGiffert, of the Union Theological Seminary, New York, in a work bearing the title, "The Apostolic Age" (a work to which general exception has been taken because of the unwarranted rationalism of its author), affords an admirable illustration of one's trying to keep faith with his church, and at the same time keep in line with the well established conclusions of the scholarship of the closing century. "The ordinary mode of baptism in the apostolic age was immersion, as is proved not only by Paul's figure in Rom. 6:3 and I. Cor. 10:3, but also by the *Teaching of the Twelve Apostles*. The latter (the *Teaching of the Twelve Apostles*) prescribes immersion in ordinary cases, but allows pouring under exceptional circumstances. It may safely be inferred from this that, while baptism was commonly by immersion, the essential feature of the rite was the use of water and not the mode of its use." (p. 512.) That any other mode than immersion was ever practiced, the author seeks to establish by a reference to an uninspired document of doubtful date, and absolutely without authority, known as the *Teaching of the Twelve Apostles*. The authorship of this document no one knows, but all are agreed that the Apostles had nothing to do with its writing, any more than did Dr. McGiffert himself. But his reference to this aside, he freely admits that the baptism of the apostolic age was immersion. That is all any Baptist claims.

Other distinguished names could be added, but the five are sufficient to show the trend of the times in the ranks of Presbyterian scholars of our times. The Baptists rejoice in every advance made in the direction of New Testament teaching by our Presbyterian brethren, and it is confidently believed that another century will bring all denominations to the practice of New Testament baptism by immersion.

V.  
Meridian, Miss.

## The Preacher.

It was my pleasure to be at the meeting of the Coldwater Baptist Association at Longtown, Miss., recently. The presiding officer, the Hon. T. C. Dockery, is always

ready and efficient in every good work.

There was some friction on Ministerial Education. Bro. Sproles, Bro. Lipsey and Bro. Perry, while they agreed in the main, differed some in details. On this line I wish to indite a few thoughts, more particularly the characteristics of a true pastor.

He should be a blameless Christian, against whom no evil could be proven; irreprehensible, sober, prudent, sound mind, a good understanding, and complete government over all his passions; learned, with an extensive, well-cultivated mind; apt to teach and capable of teaching; wise, zealous, fervent and assiduous in the discharge of his duty.

He should not be covetous—a lover of money; not given to wine; patient, meek, gentle, and should rule well his own house, and be no novice. His life should be clear of reproach, invulnerable to scandal. All pastors should be harmless, blameless in conversation, sound in faith, grave—walking humbly before God and circumspectly before men.

They should teach by word and example, observing and teaching the statutes of the Lord in all the ordinances of His house and in hallowing His Sabbath.

Fraternally,

T. A. DODSON.

## B. Y. P. U. Announcement.

TO THE BAPTIST:

Bro. W. J. Derrick and his people at Canton have given us a hearty invitation to hold our State B. Y. P. U. meeting with them, which the committee has accepted in behalf of the Baptists of Mississippi.

I herein enclose programme which was arranged by Rev. W. A. Hamlett, of Grenada, W. P. Price, of Winona, and myself. Brethren, Yarborough and McMillan being unavoidably detained, asked the above brethren to act in their stead.

Arrangements are being made for reduced rates over all railroads in the State, and we ought to have a large gathering of the sympathizers of the Young People's Work at the meeting.

Dr. E. E. Chivers, of Chicago, our General Secretary, has promised to be present and lend his help toward making the meeting a grand success. Let all the pastors with Young People's Societies in their churches, and all the presidents of these societies, begin making arrangements at once to send a large delegation to the meeting.

Yours truly,  
ARTHUR FLAKE, Manager.

## Temperance.

## Gathering of Liquor Men.

Last week the first annual gathering of the liquor dealers of the State ever held in Virginia, assembled at Richmond, September 25th, and adopted a sort of a platform, in which was the following deliverance on the temperance question: "We yield to no class of men in our devotion to true temperance and regard for sobriety and uprightness of life and deportment and our denunciation of vice and crime."

Other resolutions gravely pointed out that local option was an infringement on personal liberty, etc. It would seem from the above the liquor men have all walked into the "temperance camp."

They are all "temperance men" if resolutions will accomplish anything in that direction. Many church conventions and conferences adopt strong resolutions at their annual meetings and on election day vote the same ticket of the liquor man.

There are quite a number of good Christian men nominated to the Legislature this year, and they should correct some loopholes in the local option law technicalities they get out of the clutches of the law. Make the possession of a U. S. privilege license prima facie evidence of guilt sufficient to convict of the illicit sale of liquor.

W. H. PATTON.

## Temperance Resolutions.

The Central Illinois Free Baptists unanimously adopted the following as part of their report:

"We, your committee on Temperance, cannot find language to describe the awful ravages wrought by alcohol among the children of men.

"We deeply regret that our government has wooed and married this bride from hell, and is lavishing upon the life-blood of thousands of our bright sons and daughters; pouring into her lap the riches of the nation to the amount of over a billion dollars yearly; filling our mad houses, jails and penitentiaries with ruined lives, damning human souls by thousands and surely bringing ruin to our nation. We demand the legal separation of our government from this monster who has builded her pyramid of fame of grinning skulls and blackened bones, intermingled with the tears and orphans. We

hold that man guilty, who by his vote consents to the reign of this monster that measures her prosperity by the swiftness and calamity with which she brings wreck and ruin to the world."

## Notice! Wanted!

Seven and one half months board and tuition in the Mississippi Normal College for \$50.00 and a little work. Four young ladies and six young men wanted to fill these places.

Write to H. B. ABERNETHY, Houston, Miss.

Unveiling Winnie Davis Monument.

AND MEETING M. D. C., RICHMOND, VA., NOVEMBER 7-13, 1899.

For above occasion Queen and Crescent Route will sell round-trip tickets to Richmond at rate of one fare for the round trip. Dates of sale November 5 and 6. Final limit to return November 14, 1899.

R. W. BONDS,  
Ticket Agent.

## Day at Anding

It was the writer's privilege to spend a day most pleasantly at Anding, Miss., the guest of Bro. and Sister Kelly, who know how to entertain and make a person feel at home, and to my delightful surprise, with whom should I meet but my friend, Miss Eva Barrier, who added much to my enjoyment.

Pastor S. J. Elzy comes along and says, let's go to see Sister M., who is sick. After spending an hour there reading and praying, we felt that it is good to visit the widows and orphans. Bro. E. has entered upon his work with great zeal.

Bro. B. L. Sandige "Thad" is a church worker, so we found him not only deacon in name, but in works. He looks after church matters in general and seems to realize the importance of his office. Would we had more such.

He said we want a pastor to do pastoral work, so we are going to build a parsonage. Lot bought, brick and sand on ground, lumber ordered, soon the ring of the saw and hammer will be heard. So they are moving on and no fuss about it. They are in earnest and will succeed.

Recently they built a house costing \$1,000 and now a parsonage costing \$500, and then they are going to pay their pastor.

So Bro. E. when you and wife are domiciled, let us hear from you.

T. N. Lusk.

Frost will be a welcomed visitor

## VALUABLE CITY PROPERTY

IN GULFPORT AND HATTIESBURG  
and 100,000 Acres of Land FOR SALE in South-east Mississippi.

## Level Lands,

WELL WATERED And Capable of Being

IMPROVED TO ANY

STANDARD DESIRED.

Can be had on . . .

## EASY PAYMENTS

And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

## Gulf and Ship Island Railroad,

and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,

Wages Good.

Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on  
Terms to Suit the Purchaser.

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.



## Cheap Religion, the Desideratum of the World.

The world has long worried itself in search of a cheap religion, not cheap in formal surroundings, but cheap in the matter of the absence of all spiritual effort. All the old religions such as those of Diana, Isis and Osiris surrounded themselves with all the beauties and glories known to the world, hoping by these rich appendages to attract the attention of their gods and bring them to dwell permanently where so much pains had been taken to show them honor while there.

Christ originated a new form of service simple, and easy in its nature with the exception of the great spiritual requirement, "Ye must be born again." This assertion startled Nicodemus, and it has startled every worldly inquirer down to the present time. As wealth began to abound, splendid Christian temples made their appearance until the gorgeous temples of the Orient were overdone by the frescoed hangings and magnificent entablatures that blazed hard by the altars of Christ. As the fine churches increased spirituality declined, and their ordinances were relied on largely to supply the place of a perishing spirituality and to recruit the churches from men caught by the blazing glamour of frescoed altars, fine pictures and such inviting exhibitions have supplanted congregational singing by the sweet tones of dead organs, flutes, violins and all kinds of music, and flatter themselves that these instruments can do their worship, and that even the kneeling in prayer is not at all necessary. They have set out to find a cheap religion and have found it. The fashionable and the easy have been sought and found and the inner mind finds other employments than that of humbling itself before God. Thus God is sought through extraneous means, and worshipped through outside observances. Doctrines are fought over while spirituality flees away. The old service at the family altar is only remembered as a relic of by-gone days, and the garnering in of members, are in many places held up as the testimonials of success.

If a poor lay member speaks of this deplorable declension and abandonment of religion and speaks up for the practice of a higher interior life, some minister comes down upon him, like a wolf on the fold and accuses him of trying to convert a denomination to a new theory of holiness.

Christ and Paul taught the doctrine of a new and changed heart,

the deadness of the new man to sin, and the impossibility of those who are dead to sin living any longer therein. The Christian is a changed man. The white robed butterfly, as it emerges from its silk cocoon, leaving entirely the old worm life behind it, in which it opens its cocoon, is not more unlike the worm it was before than is that heart that is transformed into newness of life by the touch of the Spirit.

What we need is the Spirit touch that changes the desires and directions of the mind. Spiritual life is not a mere emotional visit from an outside force, but it is a living tenant of the soul, that holds its place there under Christ, striving to walk in his commands, blameless. Like the magnet, it knows but one attracting star. The Christian is a new man all the time. He is like the bar of iron, converted into steel, as pictured by Count Zinzendorf. It is steel today, steel tomorrow, and steel all the time. This is the Christian's condition if he has the right environments. If he gets into the Castle of Giant Despair, he will get out again with Christ's great help.

The idea that the ultimatum of Christian life lies only in justification and then obeying ordinances, is an unfortunate belief and that after this he has nothing to do. Justification is only a law term, and refers to the divine act the sinner receives when he is absolved from the penalty of his past sins. It is not the acquittal of one who is proven innocent, but the pardon of one who has confessed his guilt. He is ready then to begin his Christian growth. He is then but an entered cadet, not a discharged veteran coming from the wars. He must fall like Cameron, the offspring of Sochial, at Waterloo. Go down beneath the clash of armor to obtain an honorable discharge.

T. E. TATE.

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of St. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

St. Louis, Mo., June 28, 1899.

This is to certify that my wife has been troubled with pain in her back and left hip for years and that in less than ten days after taking Dr. E. W. Hall's Kidney Medicine all pain has left and she feels like a new woman.

D. W. CARLISLE.

Clerk M. K. & T. R. R.,

103 N. Broadway,

## SEND NO MONEY

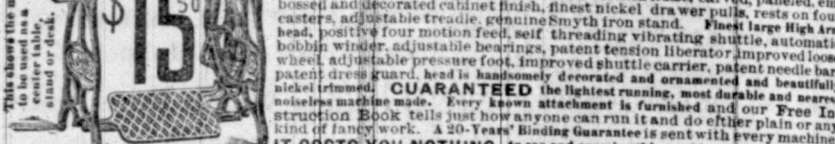
WITH YOUR ORDER, out this ad. out and send to us and we will send you OUR HIGH GRADE DROP CABINET BURDICK SEWING MACHINE by freight, C. O. D. subject to examination. You can examine it at your nearest freight depot and if you are not perfectly satisfied, exactly as represented, equal to machines others sell as high as \$60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, per Special Offer Price \$15.50

and freight charged. Machine weighs 15 pounds and the freight will average 5 cents for each 50 miles. GIVE IT THREE MONTHS TRIAL in your own home, and we will return your \$15.50 any day you are not satisfied. We will deliver and guarantee Sewing Machines at \$25.00, \$10.00, \$11.00, \$12.00 and up, all fully described in our Free Sewing Machine Catalogue, but \$15.50 for this DROP CABINET BURDICK is the greatest value ever offered by any house.

**BEWARE OF IMITATIONS.** by unknown concerns, who copy our advertisements, offering unknown machines under various names, with various statements. Write some friend in Chicago and learn who are reliable and who are not. We have every MODERN IMPROVEMENT, EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE MADE, WITH THE DEFECTS OF NONE. Made by the best makers in America, from the best material money can buy.

**THE BURDICK** SOLID QUARTER SAWED OAK DROP CABINET, piano polished, closed (hood dropping from sight). One illustration shows machine or desk, the other open with full length table and head in place for sewing. 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, casters, adjustable treadle, genuine Smyth iron stand. Best large high arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully finished. **GUARANTEED** the lightest running, most durable and serviceable Sewing Machine ever made. Every known attachment is furnished and our Free Book tells just how any one can run it and do either plain or fancy work. A 20-Year Binding Guarantee is sent with every machine. **IT COSTS YOU NOTHING** to see and examine this machine, compare it with those your storekeeper sells at \$40.00 to \$60.00, and if you are convinced that you are saving \$25.00 to \$40.00, pay your freight agent the \$15.50. **WE TO RETURN YOUR \$15.50** if at any time within three months you say you are not satisfied. **ORDER TO DAY. DON'T DELAY.** (Sears, Roebuck & Co. are thoroughly reliable. Editor.)

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## Sunday = School

And B. Y. P. U.

Lesson for October 29, 1899.

BY W. F. YARBOROUGH.

PSALMS OF DELIVERANCE—Psalms 85 and 126.

GOLDEN TEXT.—They that sow in tears shall reap in joy.—Psa. 126:5.

These two psalms, though widely separated in the psalter, must have been written about the same time. They fit admirably the return of the exiles under Ezra, though we can not fix their dates absolutely. Local in their coloring and contents, they are to be interpreted in the light of the time to which they belong, yet they contain lessons suitable to all climes and times. In the absence of any narrative, we proceed at once to call attention to

### SOME SPECIAL POINTS:

1. *Prayer for God's favor.* This prayer, as should always be the case, is prefaced by thanksgiving for blessings already received. The small band of returning exiles rightly consider themselves as representing Jacob, and thank God that he has brought back the captivity of Jacob. This manifestation of grace carries with it the blessing of pardon, which is represented, first, as the forgiveness of iniquity or the lifting of the burden of guilt, and second, as the covering from sin or the hiding from view the foul stain. Such forgiveness means that Jehovah has withdrawn the fierceness of his anger and the exiles are happy, yet they realize that no blessings are so great as to preclude the necessity for further blessings. They are only a small part of all Israel, while the desolation of Zion is so great and the opposition of their enemies so bitter that they realize their need of further help. Hence the prayer for a complete turning of Israel back to God and the entire cessation of his anger. The struggling reformers yearn for a revival of their former glory, and pray for a revelation of God's mercy that they may realize their heart's desire. How fittingly our churches to-day might join in the prayer of the long ago! God's favors have been great, far greater than we have deserved, yet how sorely we need just what the psalmist prayed for—a turning of the whole church to God, a revival that we may rejoice in him.

2. *Blessedness of the responsive soul.* When the psalmist has made his prayer he states his resolve, "I will hear what God the Lord will speak." Prayers are always vain unless we put ourselves in an attitude for God to answer us. If we could only hear God speak the result would be peace. This had been all along the trouble with his people—they would not hear God, and the ways of peace they had not known. Very appropriately he adds, "Let them not turn again to folly." We might be in constant enjoyment of this peace, if we would only hear God speak, but as Alexander MacLaren says, "it is shivered by any sin like the reflection of the blue heaven in a still lake when a gust of wind ruffles its surface." The substance of God's message of peace is that his salvation is sure and his glorious presence is near. The responsive soul is so sensitive to the least impression from God, that in it, there is produced a harmonious blending of the divine attributes mercy, truth, righteousness and peace. The idea is not so much a meeting of conflicting attributes in Christ as is so often supposed, but rather a response or echo to them, in the soul uplifted to God. Thus earth is represented as responding to heaven as the attributes of Deity are incarnated in his creatures. True, nothing short of Christ in us, can bring us to realize such a state. In that happy condition, as set forth in verse 13, righteousness is at the same time God's herald and our guide to "set us in the way of his steps." If we will but walk in his steps our heartstrings will be vibrant to his every movement and our path will be as "the shining light that shineth more and more unto the perfect day."

3. *Rapturous joy at deliverance.* Psalm 126 is full of the "songs of ascents," and is marked by intensity of feeling whether of joy or sorrow. The first note is exultant joy. The deliverance comes like a dream. Strange that the Persian ruler should ever have been so favorable, and then, the deliverance from the dangers of the journey when the way was infested with Bedouin robbers, was so marvelous that it all seemed too good to be true. Such unexpected deliverance after long years of exile, at first seemed to daze the psalmist, but perceiving the reality of it all, he breaks forth in hilarious strains of thanksgiving, saying, even among the brethren, "the Lord hath done great things for us, whereof we are glad." If we declared God's goodness more among sinners, more of them would be saved and we would be blessed.

4. *Sad sowing and glad reaping.* As the returned exiles contrasted their gladness with the sad condition of Zion they prayed for her

full and glorious restoration that she might be refreshed by the influx of the remaining exiles, even as the dry south country would be, if fed by overflowed streams, now empty. This sad contrast of what Zion is with what she once was, introduces a plaintive note, but with it comes the thought that God who has begun this good work will carry it on, if only he can find sowers to sow in this unpromising field. Then falling back on the promises the tear-stained exiles sing, "They that sow in tears shall reap in joy," and proceed with their work. Their tears have crystallized into a perpetual rainbow of hope, which bids us take courage and sow beside all waters. "Weeping may endure for a night but joy cometh in the morning."

A meeting of the B. Y. P. U. State Workers will be held with the Canton Baptist church, beginning Tuesday, November 21st, 3 P. M.

We request all who expect to attend to send in their names either to the pastor or chairman of the committee by November 15th, so we may assign them homes and give them notice of same.

We hope the Baptist young people will come and be with us and now extend them a cordial invitation.

W. J. DERRICK, Pastor.  
E. A. HOWELL, chm.

The Health-Restorer and Health-Maintainer, Dr. M. A. Simmons Liver Medicine, Strengthens the Nerves, makes you Plump and Comely, and Enriches the complexion with nature's choicest colors.

Bad Blood—Cure Free!

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Scabies, Blisters, Red or Brown Patches, Blisters, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta Ga.

Meridian Fair.

MERIDIAN, MISS., OCTOBER 30TH TO NOVEMBER 4TH.

For above occasion Queen and Crescent Route will sell tickets to Meridian at rate of one fare for the round trip. Tickets on sale daily from October 29th to November 4th inclusive. Final limit to return November 5th.

R. W. BONDS,  
Ticket Agent.

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Or in fact anything usually kept in a FIRST-CLASS MUSIC HOUSE. They are the

Largest Dealers in the State,

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street,  
JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

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**MAKE NO MISTAKE**

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For full information, call on your nearest Queen & Crescent Ticket Agent, or address R. J. ANDERSON, A. G. P. A., New Orleans, La.

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Will refund all your tuition, under their guarantee plan, if they fail to secure you a position. They pay your car fare. Beautiful catalogue on application. aug. 2-17



## WOMAN'S WORK.

CONDUCTED BY MRS. W. F. SEARCY,  
JACKSON, MISS.

## Frontier Missions.

"And see that ye hasten the matter." Statistics for Indian Territory, Oklahoma and Texas: Missionaries, 291; churches and stations, 1,501; baptisms, 1,986; Sunday-schools organized, 217; Bibles and Testaments, 3,691.

STUDY TOPICS.—The territory embraced: Western Arkansas, Indian Territory, Oklahoma, Texas. Vastness of the field. A letter from a missionary on receipt of box. Great privations, great reward.

## Love.

BY ERON OPIA GREGORY.

When fame has wreathed our brow with bays,  
And gold has brought its pleasures, still  
Life has lone wastes that only Love  
Can ever fill.

Love leaves the shining heights to go  
Across the dreary, lonely lands,  
And when we stumble Love leans close  
To hold our hands,

Love sits beside the couch of pain,  
And tenderly lone vigils keep  
And binds the wounds and wipes the tears  
While others sleep.

And when death comes Love hovers there,  
And lingers longer than the rest,  
To smooth the brow and touch the hands  
In fond caress.

## From an Old Sister.

SISTER WOODS: I enclose one dollar for Foreign Missions. I have been sick all summer. I can't send much, as I have had to spend so much for medicine. May God bless the Missionaries is the prayer of one that loves the cause.

## Search the Scriptures.

The Scriptures teach us our duty to God and responsibility to men. The words of inspiration are uplifting and inspiring to the soul, teaching us the way of the Lord more perfectly, by which we are to see our own imperfections and are made to have more patience with the shortcomings of others. David, who was a man after God's own heart, prayed "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works."

A knowledge of the wonderful works of God fills our heart with love and gratitude to the giver of all good and makes us good citizens, good neighbors, good church members and good missionaries.

When the words of the Lord abide in us, attended by the Holy Spirit, we are in a condition to teach sinners the way of salvation and by our influence bring them to a saving knowledge of the truth. So let us search the Scriptures that we may be efficient workers in the vineyard of our Lord and thereby glorify our Father which is in heaven. So we may say with the psalmist, "How sweet are thy words to my taste: yea, sweeter than honey to my mouth." "Through thy precepts I get understanding: therefore I hate every false way." "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." "Thy word have I hid in my heart, that I might not sin against thee." We rejoice that the word of the Lord is so accessible to every one and they that run may read.

## Woman's Missionary Union.

## STATISTICS.

Letters written..... 11,717  
Postals written..... 101  
Leaflets and pamphlets distributed..... 244,854  
Envelopes and mite boxes distributed..... 125,618  
Mite barrels distributed... 3,230  
Papers distributed..... 2,700  
The literature has been sent to the fourteen States and Indian Territory S. B. C., in 14,982 packages.

## RECEIPTS AND EXPENDITURES.

Three distinctive features characterize W. M. U. First, it handles no money, all contributions being sent direct to the boards; second, its officers receive no salaries; third, its expenses are paid jointly by the boards.

The receipts of the year just closed are \$64,112.73. Contributed to Home Board, \$36,696.73; Foreign Board, \$24,152.92; Sunday School Board, \$3,263.08. Since the organization of W. M. U., eleven years ago, \$532,971.96 has been reported. This, however, does not represent all that has been done, for the general interest in missions has been stimulated, thus increasing regular contributions from the churches. Miss Daisy Hutson, President of the Central Committee of Virginia, clearly sets forth this fact in the following statement sent to pastors in that State:

"A comparison with the financial tables of the General Association shows several facts worthy of note: The Association which leads in contributions from the women leads also in the General Association report; the church which is credited with the largest amount in

the Association minutes, contains the 'banner' society this year, in our woman's work; of the three Associations which reported least at General Association, two are the smallest contributors in our Annual; the church reporting the smallest amount raised during the year does not appear in the Annual, and has never had a Woman's Missionary Society."

The total expenses for the year are \$2,071.33, of which the Home Board paid \$850, the Foreign Board \$1,027.38 (Christmas offering \$177.38), and the Sunday Board \$200. The Home Board furnishes all literature used during the week of self-denial.

## Way Notes.

THE COLDWATER ASSOCIATION met in its fifty-sixth annual session at Longtown on the 11th inst. We had for a traveling companion part of the way to this meeting Dr. A. A. Lomax, our "old man eloquent," who made our journey pleasant.

The introductory sermon was preached by Rev. W. E. Ellis, of Senatobia. His text was: "Christ Jesus came into the world to save sinners." His theme was the missionary and his mission. We never listened to a sermon expressed in more beautiful language, and the thoughts were good, and, better than all, the Spirit was present in great power.

This is one of the largest Associations in the State, composed of more than forty churches.

Bro. T. C. Dockery was chosen Moderator and Bro. P. Watt, Lanier Clerk. A number of churches had had refreshings from the presence of the Lord during the year. There were two new churches received into the Association.

The report on Publications emphasized the fact that, as a denomination, in Mississippi we have but one paper now, and that it fully meets all demands and should be in every Baptist home in the State.

This scribe was permitted to speak on the report. At the close of the talk the Moderator suggested that we take subscriptions then and there. So, seated by the Clerk at his table, the brethren rushed to us with their money, and in a very little while we had collected \$70 in cash on subscriptions.

At night we preached to the Association on "God's family."

Our home during the meeting was with Dr. J. B. Pittman.

We had to leave the second day, so we could not report the entire proceedings, but we were certainly delighted with Coldwater Association.

Thursday, the 12th, we stopped off at Winona and enjoyed the hospitality of Bro. Arthur Flake and his noble wife. An unwelcome fever came upon us while there, and we were hung up till the next morning. Pastor Price and Dr. Trotter each made us an appreciated call while we were in bed. How much we appreciate a call when we are sick! Wonder if other people are that way?

Friday morning the fever had gone, and we joined Brethren Rowe and Price for the DEER CREEK ASSOCIATION, which met with the Itabena Church the day before. By 9:30 a. m. we had reached the place, and found Rev. R. A. Cochran presiding as Moderator and Rev. W. M. Burr Clerk.

The report on Publications was pending, and Bro. Stacy Lord—its author—was speaking to it when we came into the house. We were asked to speak, which we did after the report had been read a second time.

The report was all that we could desire, and we were given the right-of-way again, as at the Coldwater meeting, to take subscriptions, and but for the smallness of the assembly our success would have been equally good.

Saturday, Oct. 14th, a drive of twenty miles from Winona, in company with Dr. Rowe, brought us to Hebron Church, where the KOSCIUSKO ASSOCIATION was in session, with Bro. J. P. Brown Moderator and Bro. L. W. McCool Clerk.

Possibly more people were assembled here than at any Association we have met with in the State. The dinner here was on, and we enjoyed the bountiful hospitality very much after our long drive. The Moderator said they had reserved the reports on Publications and Missions for our arrival.

The report on Publications was entirely to our liking, and after we had been invited to speak, which we did at some length, the courtesy of the floor was extended to us to take subscriptions, and we got a good list, with the cash.

It was thought best to reserve Bro. Rowe's speech on "Missions" till Sunday morning. So Sunday possibly one thousand persons were assembled in a grove, when Bro. Rowe spoke to them as only he could speak on a subject in which his whole being seems to be on fire. It fell to our lot to preach to the same people without intermission.

Be it said to the praise of the people that the attention was good during the entire time of both discourses. Our sermon was on God's plan of saving men—

1. They must have the word of

truth, the gospel of salvation.  
2. They must believe this gospel and trust Christ to save them.

3. After they believe they are sealed with the Holy Spirit.

S.

## Why I Am a Baptist Only.

## A DREAM.

BY R. G. HEWLETT.

## No. 8.

Awake. A burning sensation in my face caused me to throw out my hands and turn over in my sleep, and then there seemed to be a hundred June bugs singing about my head and biting me on the face and hands. This awakened me. Springing up and looking around, I discovered that I had disturbed a large colony of small, yellow wasps that had their nest suspended from the branch of a low bush that stood near my head as I lay. They had stung me in several places on the hands and face. Making them an apology for having disturbed them, I walked away a few steps to be out of their reach, rubbing the places stung with saliva as I went, to relieve the pain, thinking it was fortunate I had disturbed a colony of small, yellow wasps instead of a colony of large red or black ones.

Looking up I saw that the shade had moved and that the sun had been shining in my face, and thus I had been disturbed.

As it was still hot, I again lay down in the shadow of the rock, being careful not to get neighbor to another wasp's nest. Then I fell to cogitating, meditating and ruminating.

The first thing I cogitated about was the length of time I had been sleeping. Judging from the position of the sun it could not have been over two hours, but otherwise it appeared that days or even weeks might have passed as I slept. I decided that I might have been asleep several days and had been waked about the same time of day that I had went to sleep. Then I thought I would be very hungry if I had, whereas I was not more hungry than usual at that time of day. Thus I reasoned and puzzled, but happily my watch finally came to my relief. I heard it ticking in my vest pocket. I wonder I had not thought of it before. I knew it would have run down if I had slept over twenty-four hours. The watch said I had slept two hours. I had lain down at 11 and now it was 1 o'clock. The time question being settled, I fell to cogitating about my dream,

especially the latter part of it—about those sailors enlisting in the crews of more than one of the ships I dreamed of to serve in all at the same time, and of what Captain Pistos said about it. Then I meditated whether or not I knew of anything like that.

I lay with my eyes half shut, in a semi-conscious state, thinking what strange things dreams are, anyway. And that one was not responsible for dreams. And that cogitations were a good deal like dreams, and that a man was not responsible for cogitations.

Just at this point, turning my head a little, my sight rested upon a village situated on a hill about a mile away, on the opposite side of a valley. Prominent among the buildings was a tall, two-story house, situated on the highest part of the hill. This I recognized as the village church, with a lodge of "The Order of Patrons of St. John the Baptist" on the top of it. Then I cogitated again. I wondered if that lodge was put up there, on top of that church, to hold the church down to the earth, lest it might rise and get up too far heavenward. If so, I decided, it was filling its mission pretty well, judging from what a deacon of the church had recently told me. The deacon said that most of the male members of the church belonged to the lodge, and that they left the church to be run mainly by Jesus Christ and the Sisters, while they, the good brethren of the church, run the lodge. That the brethren had confidence enough in Jesus Christ and the Sisters to believe that they would run the church all right, while they, the brethren, run the lodge. This, they considered, was a wise arrangement, as the top story was nearer heaven than the lower one, and the business transacted up there was so much more important than that transacted below. That while the brethren did not meddle below, Jesus Christ and the Sisters took no hand in the upper-story business. I saw that the deacon was one of the lower-story members, that he had full fellowship for Jesus Christ and the Sisters, and placed but little value on the upper story business, even though it was transacted nearer heaven. The deacon said, that the pastor of the church had pretty well gone to seed. That he had a ventilator suit of the latest style. That his hat, and coat, and shoes were ventilators, and he thought his pants would be soon, especially about the knees and the seat. That the air could circulate freely through all. That ventilators might be fine for summer

wear, but were not pleasant for winter. That the brethren took the money up to the lodge leaving but little below for church purposes. That Dr. B. belonged to both the church and the lodge and always said the church was the most important, being the foundation, but that he generally neglected the church and attended the lodge. That he generally had a very sick patient that he could not neglect, on church days, but lodge nights were generally healthy times. He asked me whether or not the devil made people sick on Sundays to keep the doctor from church. I told him it might be that the devil did, that he afflicted Job with boils, and for all I knew he might afflict people now, especially on Sundays, with chills, and headache, and colic, etc., to keep them and the doctors from going to church. The deacon said it must be so, but he hoped the good Lord would soon curtail the devil's power. And thus I cogitated, and finally fell asleep cogitating and found myself again dreaming.

## Programme.

Of the Mississippi Baptist Young People's Union, to be held with the Canton Baptist church, Canton, Miss., November 21st, 22nd and 23rd, 1899, A. D.

## TUESDAY.

3 p. m. Devotional exercises—Leader, Stacy Lord.  
3:30 p. m. Organization.  
4 p. m. Welcome Address—W. J. Derrick.

Response—Hillman Brough.  
I. The B. Y. P. U. explained.  
4:15 p. m. W. A. McComb.  
4:30 p. m. E. P. Jones.  
4:45 p. m. J. H. Price.

5 p. m. General Discussion.  
II. 7 p. m. Convention Sermon—G. B. Butler.

III. Relation of the B. Y. P. U. to the Church.  
8 p. m. J. N. McMillin.  
8:15 p. m. E. B. Miller.  
8:30 p. m. R. A. Cooper.  
8:45 General Discussion.

## WEDNESDAY.

8:30 a. m. Devotional services—Leader, W. E. Ellis.  
IV. How to enlist the forces in young peoples' work.  
9 a. m. J. B. Searcy.

9:15 a. m. Albert R. Bond.  
9:30 a. m. General Discussion.  
V. The Christian culture courses.

(1) Bible readers' course.  
10 a. m. H. F. Sproles.  
10:15 a. m. R. A. Venable.  
10:30 a. m. General Discussion.  
(2) Conquest missionary course.

10:45 a. m. W. T. Lowery.  
11 a. m. P. I. Lipsey.  
11:15 a. m. General discussion.  
VI. How to keep a B. Y. P. U. going.  
11:30 a. m. T. J. Bailey.  
11:40. M. K. Thornton.  
11:50. O. L. Kimbrough.  
VII. The B. Y. P. U.—A training school.

(1) Devotionally.  
2 p. m. A. J. Miller.  
2:10. Landrum Leavell.  
2:20. W. M. Burr.  
2:30. General discussion.  
(2) Doctrinally.  
2:45. W. F. Yarborough.  
3:00. J. R. Carter.  
3:15. General discussion.  
(3) Socially.  
3:30. B. G. Lowery.  
3:45. W. N. Hardee.  
4:00. J. C. Hardy.  
General discussion.

VIII. The B. Y. P. U. in country churches.

4:15. A. H. Ellett.  
4:25. J. P. Williams.  
4:35. J. P. Culpepper.  
4:45. General discussion.

7 p. m. Praise service. Leader, H. P. Hurt.

IX. 7:30. Address—Secretary E. E. Chivers.

## THURSDAY.

X. 8:30. A. B. Y. P. U. meeting. Leader, H. E. Wilkinson.  
Subject: "How to help our own church" Psalm 122

XI. Best method of "pushing our work in Mississippi.

9. W. A. Hamlett.  
9:15. G. B. Butler.  
9:30. H. P. Hurt.  
9:45. General discussion.

XII. Consecration and young people.

10:00 a. m. A. H. Longino.  
10:15 a. m. C. R. Dale.  
10:30. J. L. Johnson.

XIII. Denominational loyalty.  
10:45. A. A. Lomax.  
11:00. A. V. Rowe.  
11:15. J. A. Hackett.  
11:30. General discussion.

XIV. Consecration Meeting.  
11:45. E. E. Chivers.

We trust that every Baptist in the State will give special study to each subject on the programme, and come prepared to take part in the general discussion.

W. A. HAMLETT,  
W. P. PRICE,  
ARTHUR FLAKE,  
Committee.

## Married.

At the residence of the bride's father, in Copiah county, Mississippi, October 12th, 1899, Mr. L. B. Amos to Miss Ollie Matthews, John P. Hemby officiating.



## Stray Shots.

It may be that after a while we will have no Sunday—neither the Sabbath for rest nor the Lord's day for worship. Ours is nominally a Christian nation, but it sanctions the violation of its own laws and the spirit of its Constitution. Railroad trains are run seven days in the week, ostensibly to carry the United States mails, and license is given to a traffic for the "revenue" therefrom, though it "esteem every day alike."

We are supposed to meet on the first day of the week to worship God and prepare ourselves for His work. Beginning with the family altar, we next get ready for the Sunday school and thereafter await the church services. But, alas, some disciples have to report for secular labor; some want to read the secular papers, and others prefer to go to the postoffice and gossip. The children loiter about, or stray into worldly company or objectionable places.

There are various kinds of Sunday schools. It is no longer a question as to whether there shall be a Sunday school in the neighborhood. The question is, what kind shall it be; for they are now everywhere. At the street corners, in the dens of iniquity; on the banks of the creeks, and in all sorts of places. These are under the rule of Satan, and the scholars are faithfully taught and trained for his service. Either such, or Bible schools are to gather and instruct the young.

By the way, if we had more formative schools, we would not need "reformatories" so much. Better train our boys and girls up right, than later try to mend the wrong, or unlearn them, first, before giving them a new start. Habit is a very hard thing to break up—for example, let a boy form the pernicious habit of smoking cigarettes, and he becomes a slave to it. So of the drink habit and other dissipations. On the other hand cultivate in him love of home, of good books and right living and he will grow up to be a man.

If we are to save our country, Christians must give more attention to the children. It will not do to leave their education to chance nor to irresponsible parties. The mothers must begin the work; the fathers enforce it by example, and the church see that it is continued judiciously in the schools and in the pulpits. Even the work and influence of the day schools should have supervision, lest some evil creep in unawares. It ought to be

known what the children hear and what they get to read.

In order to do our Sunday-school work properly, we need Teachers' meetings for the study of the lessons. Studying is not simply reading it over and noting the comments thereon; but taking the Bible as the text-book and studying it first; then seek comments. Neither just asking the printed questions of the quarterly; nor having the leader deliver a regular lecture will make the meeting a success—investigation must be the watchword.

L. A. DUNCAN.  
Meridian, Oct. 7, 1899.

Dr. M. A. Simmons Liver Medicine quickens the Appetite, Aids Digestion, gives Tone and Vigor to all the functions and fortifies the system against Epidemic influences.

## Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

On February 13, 1888, a man died in New York City while procuring a life insurance policy. He had applied for a thousand dollars to his family at his death. The preliminaries were arranged, and the medical officer was completing the examination, when the man staggered across the room and fell, in a fit of apoplexy. Restoratives were employed without avail. In five minutes he was dead. The fact was that, though death was so near, the doctor had discovered nothing wrong and was about to endorse his application. In another half hour the insurance would have been complete; but the man had waited just a little too long. It may be hoped that he had not delayed, until too late, an insurance policy on his soul, the most important of all earthly preparation. Every man has the opportunity of making his peace with God. Those who postpone for a single hour incur an awful risk. "Behold now is the accepted time, behold now is the day of salvation."

## The Tennessee Convention.

TO THE BAPTIST:

It was my pleasure to be a delegate to the Tennessee Baptist Convention, which convened in Union City, Tenn., October 11-13, Rev. W. H. Bruton, pastor.

I expected to meet our beloved editor, Dr. Bailey, and especially Dr. J. B. Searcy, but was sadly disappointed.

I wish to offer a few notes that will probably interest the Baptists of Mississippi:

FIRST DAY.

The subject of Education was discussed, and the master speech was made by Rev. Oscar Haywood, of

First Church, Jackson. The people of Mississippi should know that Dr. Haywood has won the admiration of the Tennesseans more rapidly than any other new man.

On Home Missions, every heart was made to "leap for joy" by the matchless speech of Dr. F. H. Kerfoot. I believe I voice the sentiment of all when I say that Dr. Kerfoot is one of the greatest teachers, preachers and men among the Baptists of the South.

SECOND DAY.

Dr. W. O. Carver, representing the Southern Baptist Theological Seminary, made a powerful speech on the object and needs of the seminary. Well, he captured the convention, and in seven minutes he secured \$730 for the students' fund of the seminary.

THIRD DAY.

The report on State Mission Board, by Dr. A. J. Holt, Corresponding Secretary, was just splendid.

There are nearly 250,000 Baptists (white and colored) in Tennessee. This board is doing more Sunday School and colportage work than any State in the South, and is doing more to supply homes with Bibles and religious literature than all other denominations of Tennessee combined. Dr. Rust said that "Dr. Holt is the incarnation of energy," and it is certain that he is doing a wonderful work. His intensity in work is like that of Paul—socially everywhere, like John the Apostle, winning the everlasting admiration of all whom he meets.

The Orphans' Home indebtedness of \$500 was paid.

The Temperance report, spoken to by Dr. E. E. Folk and Dr. Petty, was perhaps the most interesting of all. Dr. Petty is the appointee of the American Anti-Saloon League of Tennessee. The league is non-sectarian and non-partisan in politics, and we humbly trust that the day will dawn when the motto will be accomplished, "The saloon must go." On this work the Mississippians have done more than any other State South, while Tennessee has done less.

M. R. COOPER.

Jackson, Tenn., Oct. 14, 1899.

IMPORTANT.  
TO ASSOCIATION CLERKS.

The Herald, Water Valley, Miss., will print your minutes at from 65 cents to \$1.00 per page according to the number of copies wanted. All work guaranteed and delivered promptly.

J. D. PEACOCK.

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CH<sub>3</sub> OH+O=H<sub>2</sub>O+CH<sub>2</sub>O.  
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SEARS, ROEBUCK & Co., (Inc.), CHICAGO.

## THE BAPTIST PRESS.

*The Examiner:* To meet the demands of the time for effective service, it is important that great emphasis should be placed upon the intellectual training of the ministry. We would be as insistent as any one upon this point. But in addition to this, and far out-ranking it, we would place the development of the spirituality of the ministry. In the cooperation between God and man in religious work, the divine member of the copartnership is the member in whom power resides. Fellowship of spirit with God, careful adherence to the divine will, endowment with the Holy Spirit, are the prime prerequisites in the matter of ministerial quality.

*Biblical Recorder:* If some well-to-do fathers only knew it, their sons would be more wisely hired out in factories than in college. Too many men come forth with diplomas and no ability to work, and get themselves to teaching or keeping store or loafing or preaching. Factories have students, too; and from them will come many a man who will outstrip the college-bred son of fortune. There is no open door anywhere like that now before young men who enter our factories and master their details. The young men and women in our factories are solving problems, not making them.

*The Index:* Baptists, to our way of thinking, have many advantages that bring to them peculiar opportunities in our times. We presume other bodies of Christians reckon for themselves advantages as great. However that may be, to us it seems that there are many distinct advantages in the Baptist positions. For example, our claim for the Bible as our sole basis for faith and practice is peculiarly advantageous in this day of open Bible study, and yet in an age asking for some authority in religion. So our ideas of personal religion are of much added force in this day, wherein the spiritual and vital in religion, rather than the mechanical, is sought after. Our free and independent government needs but the proof of efficiency to give it a hold on the people of to-day.

*The Baptist News:* The Christian (?) Scientists (?) like the Hardshells appear to be splitting up among themselves. Some of that peculiar sect seem to be getting their eyes open to the fact that Mrs. Eddy, the founder of the order has made some mistakes, and that possibly

she has been feathering her own nest at the expense of her dupes. Some of her former followers are now claiming that she assumes more authority over her people than does the Pope of Rome over Romanists.

A story is told that a Southern pastor gained access to Mr. Rockefeller in New York and asked for a contribution to his heavily debt-burdened church. He says that Mr. Rockefeller listened so attentively and asked so many questions that he felt sure he was going to receive a large contribution, but he closed the interview by saying: "You say the church building will pay the debt, and out of 400 you can get forty members; then I advise you to let the building go, take the forty Christians in some upper room and start a new movement which will be able to meet the wants which legitimately arise." The brother said the advice seemed to him so reasonable that he retired as gracefully as he could.—*The Argus.*

*Alabama Baptist:* Keeping house for the Lord certainly should be a most enjoyable service. It is not only delightful and honorable, but it is remunerative, and also a service in which all classes and grades of people can engage. It comprehends in its scope and relationship every human duty. A perfect housekeeper in the Lord's house is a happy soul.

*Recorder:* Among the misunderstood passages of Scripture we mention Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them." Now this does not mean that the presence of a larger number would prevent the presence of Christ. Yet when we look at many of the prayer meetings, and see that only a very few out of a large number of church members are present, is it not plain that those members stay away because they wish the faithful "two or three" to have the promised blessing? If the presence of a large number would prevent the blessing, is it not well that the many should stay away? But we can assure the brethren and sisters that such an interpretation of that passage is erroneous. The meaning, we beg them to consider, is that the blessing is not dependent on having a large number present, that even "two or three" meeting in Christ's name will be blessed. Yet the presence of a large number would not prevent that blessing. So, brother, sister, go along to prayer-meeting without fear.

## Queries.

1. Where does the word *Dives* occur in the Bible?
2. Where did the Negro originate from?
3. Were Christ's Apostles ever baptized?

Yours truly,  
CESAR EASTERLING.

(1.) *Dives* is a Latin word, and means rich. Though an adjective, it may be used as a noun. Hence the Latin *dives* is equal to the English words, rich man. *Dives* does not occur in the Bible at all, except in the Latin version.

(2.) The preponderance of evidence is that the Negro sprang from Ham. He was brought from Africa to this country.

(3.) It is probable that most of the Apostles were baptized by John the Baptist.

Mr. A. marries a wife, she forsakes him, obtains a divorce and marries another. After which Mr. A. marries a lady who is a Baptist. After Mr. A's second marriage he has an experience of grace. He says that he has evidence to believe that God has pardoned all of his sins. He asks for baptism and membership in a Baptist church. Is it scriptural to receive and baptize him?

Second. If not, is it scriptural to retain his second wife in the membership of a Baptist church? Homo.

1. According to our Lord's teaching, Matt. 5:32; 19:9; Mark 19:10; Luke 16:18; there is only one valid cause for divorce which is stated in the first two passages and implied in the last two. From Homo's statement of the case it would seem that Mr. A's wife No. 1. was guilty of this very sin when she married again. Of course the mere process of getting a legal divorce did not alter their relation before God, unless it was obtained on the ground of adultery, but before God, the union was dissolved when she married again. Then on the presumption of Mr. A's innocence, he was at liberty to do as he chose. He did not sin in marrying again. With this view of the case there is no scriptural reason for not receiving him into a Baptist church on profession of faith in Christ. Had he married again while his first wife was still innocent, the case would have been different.

2. The case has no bearing on his second wife's membership. It is innocent of course she is.

W. F. Y.

The weather continues very warm and dry.

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## Ministers & Churches.

**OSYKA.**—We have just closed the 93d session of the Mississippi Association. Meeting good. The writer has just closed a meeting with the First Baptist church of Osyka. The Lord was with us. Great crowds of people waited to hear the gospel. House could not seat the people at some night services. Bro. Thomas, the pastor, is loved by his flock. Much interest manifested; one person for baptism. Meeting should have continued another week. People were very kind. Bro. June Boat, the "preachers' friend," of Osyka, opened his heart wide to us.

**GALILEE.**—We hope to begin a meeting with our church here next Sunday. Bro. McComb, of Crystal Springs is to join us Tuesday. We are expecting great things from the Lord. Will not all who read this ask God's blessings on the meeting?

Our church made, in some respects the best report last year she has ever made in her long life of 75 years. Associational letter showed we had collected for all purposes over \$1,500. Our good women are now getting some quilts ready for the preachers of the new cottage at Clinton, and some for the Orphanage at Jackson. We hope to do better.

JNO. P. CULPEPPER.  
Hosier, Miss., Oct., '99.

### THE BAPTIST.

**PINE GROVE.**—We had a good day at our mother church, old Pine Grove, the 15th inst. A large congregation gathered, a great many young ladies and young men whom we could not recognize. We had the pleasure and honor of taking Bro. John Tidwell to and from church. He is about eighty years old, he is lively, and we love to see at his feet and hear him tell of primitive times. Eld. J. T. Cox who has had the oversight of this church for several years, was called, 27 to 2, for another year. He is a great and good man, full of the spirit of love, and of course beloved by his people. His sermon was on the redemption of our bodies. Oh, how good it was to be there. Three joined by experience and baptism, one by letter. After which Bro. Cox explained to the congregation his desire to have the church house ceiled and about \$20 was raised at once. A committee of sisters was appointed to raise money and purchase two swinging lamps. Their services were somewhat lengthy but I never

saw better order. Brethren and sisters I am coming back again.

Fraternally,  
P. C. GADD.

**PEARL LEAF ASSOCIATION.**—I am just home from the meeting of the Pearl Leaf Association, held with the church at Zion Seminary, southeast of Williamsburg eight miles, immediately on the Gulf and Ship Island Railroad, now rapidly progressing towards your city, and which is ere long to be one of the great thoroughfares of our great State, and the time is not far in the future when our Board of Missions will need to put one or two good, strong preachers along this line, north of Hattiesburg, as has been done south of Hattiesburg on the older part of this road. But to the meeting of the Association.

The Association met and organized Saturday, October 7, at 9 A. M., by the re-election of the former officers, Pastor J. E. Davis, Rawles Springs, moderator, and brethren Pounds, Dont, and Hamilton, Wheelerville, clerk and treasurer, respectively. All noble and true brethren, but there is a small fault to be laid at the door of one of these dear brethren, "paperly" speaking, but I "Dont" wish to, and must not, call names, and especially as this good brother "Dont" propose to continue long, as now, for so he assured the "paper man" in a private interview regarding a little business matter.

Pastor J. P. Williams preached the Associational sermon at 11 A. M., and from all I heard it must have been a sermon of great spiritual power, as its praises were on the tongue of "everybody," and I felt that I had lost much in missing it, as I did not reach the place till 3 P. M., at which hour the brethren were under good "headway" in the reading and discussion of reports, which continued till four, at which time "we" adjourned till 10 A. M. Sabbath, when the Association met *en masse* to consider the S. S. question, which was "well done," by a number of speakers, for an hour or more, when the Association adjourned till Monday, 9 A. M.

Monday was a very busy day, a day of real work for Christ. A number of excellently prepared reports were read and discussed during the sitting of this excellent missionary body of baptized believers—notably those on ministerial education, missions and publications, etc. In the very excellent report on Publications THE BAPTIST was handsomely commended, as worthy of support. In the discussion that followed, it was clearly pro-

ven that no first class religious newspaper could be had for less than two dollars. It was also shown that there were three reasons why secular weekly papers could be published for much less subscription than religious newspapers. First, the fact of their immense circulation. Second, the fact of their immense and unscrupulous advertising system, and Third, in the fact of most of those cheap secular weeklies and semi-weeklies, having each a daily which paid all expenses of all papers issuing from their presses, etc. In answer to a point raised by some brother, one of the speakers on Publications, said, "Yes, you can get dollar papers, even fifty cent papers, here is a fifty cent paper, a semi monthly," said the speaker. Let us see. Well, this paper gives you twelve lines of Mississippi matter in one issue, six lines per week, six lines for one cent, while THE BAPTIST gives you fifty-two columns, or four thousand lines, per week, for four cents, a thousand lines for one cent, i. e., 994 lines more for one cent, of Mississippi matter, than the so-called cheap paper. Now, tell me, which is the really cheap paper? There was, there could be, but one answer. But enough on this line.

I did not hear the letters read, but was told they represented a fairly good year's work and the churches, as a rule were spiritual and aggressive, having gone beyond previous years, at least, in pastoral support and benevolent contributions, etc.

Much and some serious sickness in the neighborhood, was much to be regretted, but pastor Finley endeavored to have the messengers, etc., cared for and by the assistance of Christians of other "holdings" and adjacent brethren, succeeded well, for which a vote of thanks was heartily given.

Again we had "Pastoral Support" well discussed by the lay brethren. Let pastors preach on this subject along with other portions of the gospel, but let them "hands off" when this subject is to be discussed, either in church conference or association, and the "lay brethren" will do it and do it well. Amen and amen.

The next meeting of this body will be held with Green's Creek church, on the N. O. & N. E. railroad, about 10 miles northeast of Hattiesburg. Come, if the yellow fever is not stopping with you, Saturday before the 2d Sabbath in October, 1900.

Creek, and the other two by two visiting brethren, one of whom, Prof. W. K. Red, has his home now at Heckla, Rawles Springs, and is in charge of a good school there.

But enough—God bless and keep you in the midst of danger. And I must say, we greatly sympathize with Bro. and Sister Searcy in their great loss by fire.

Fraternally,  
J. J. W. MATHIS.

**KOSCIUSKO ASSOCIATION.**—This Association convened with Hebron church, October 13th. J. P. Brown was re-elected moderator, and L. W. McCool, clerk. Thirty-two out of thirty-four churches were represented. Twenty nine cents per member was contributed for objects fostered by the Convention Board. Perfect harmony prevailed and the spirit of Missions was at high tide. With one accord the body seemed to desire that more should be done this year than ever before. One hundred baptisms were reported. Secretary Rowe, and THE BAPTIST man, Dr. Searcy, were present and helped much in the good work, which was greatly appreciated by the body.

J. P. B.

**RED CREEK ASSOCIATION.**—The Red Creek Association met with Pine Grove church, six miles west of Purvis, commencing on Saturday before the fourth Sunday in September. Most all the churches were represented. The reports showed up fairly well. The discussions Monday were lively. The discussion on education was confined almost entirely to ministerial education. The Sunday-school work in this association is sadly neglected.

**NEW ZION.**—On Saturday, September 30th, we commenced a meeting of days at New Zion, a little church situated on lower Little River. The writer was disappointed at not having anyone to help him there. He hoped for that war horse of the piney woods, Rev. J. G. Sibly, but he did not show up, so leaning on the promises of God we went into the meeting, the pastor doing the greater part of the preaching himself. The meeting lasted four days. There were five accessions to the church—four by letter, one by experience. The church was revived, strengthened and unified.

**CLEAR CREEK.**—We commenced our meeting at Clear Creek church, near Spring Cottage, Saturday, October 14th. Rev. L. G. Varnado, a young preacher who is attending Poplarville High School, did most of the pulpit preaching.

His very first sermon completely captivated the audience, and he held them closely knit to him all through the meeting. In fact his hold on the people grew stronger and stronger. The meeting lasted six days, with six additions to the church, all by experience and baptism. The general sentiment seemed to be "we never had anything like it before in this church."

**HOBLOCHITTO ASSOCIATION.**—All eyes to the meeting of the Hoblochitto Association. It is to be held with Corinth church, six miles south of Nicholson, commencing November 8th, 10 A. M., sharp. Can't some of "the editorial staff" be with us?

M. A. SHEPPARD.  
Oct. 20, 1899.

**IUKA.**—Had good services here at Iuka yesterday and last night. A young man in the Iuka Normal School, from Winston county, related an experience of grace and is to be baptized this P. M.

L. R. BURRESS.

**SALLIS.**—Had a good day at Sallis (Long Creek) yesterday. Congregations good and good attention. \$25.00 for State Missions. I congratulate you on last week's BAPTIST—it is growing better all the time. God bless and protect you. We will try to help you make the paper better still.

Truly and fraternally,  
J. P. HICKMAN.

## Deaths.

### Chapman.

Minnie May, daughter of J. B. and Sallie M. Chapman, was born September 18th, 1882, at Auburn, Hinds county, Miss., and died, after forty-two days of typhoid fever, on the 15th of September, 1899, at Utica, Miss., aged sixteen years, eleven months and twenty-seven days.

Minnie was known personally to the writer the last five years of her life. She was a sweet, amiable girl, and to those who knew her best, her death seems untimely. We ask why? and the answer comes: "what I do, thou knowest not now, but thou shalt know hereafter." Then we understand that the King has plucked a flower from his own garden and all is well.

J. L. LOW.

Utica, Miss.

### Hargis.

Should we have thought now, 'twould be of God's own will concerning man. The portals of heaven have been opened near us, and a greater claim on God is ours. Lorraine Davis Hargis is dead. But one year could earth keep him: from September 14th, 1898, to October 9th, 1899. Peaceful sleep has supplemented affliction's cruel hand.

And, in heaven, we know he is resting in that triumphant happy band.

He was a jewel, and all who knew him cherished most his youthful glee. But, alas! our God in Heaven knows what's best for you and me.

His parents, Mittie M. and John D. Hargis, weep no more o'er thy loss, For in Heaven you have gained him, and all things else are but dross.

L. A. MOORE.

### Trinity Association.

It was my privilege to attend the Trinity Association which convened with Spring Creek church, Webster county, October 20 21, 1899.

This body convened in its 4th annual session with J. F. Mitchell, of Mantee, as moderator; A. J. Davis, of Cumberland, clerk, and L. M. Pearsoll, of Houston, treasurer.

The session was harmonious and showed increased growth in their contributions since their last convocation.

The brethren made me feel at home among them by asking me to say something. So I soon discovered myself on the floor distributing THE BAPTIST and commending its merits to the brotherhood.

After which, I had the good pleasure to write several receipts for this noble paper.

May God continue his favor and blessings with this Association.

Yours faithfully,  
A. C. BALL.

### Our Texas Letter.

In my last I referred to Evangelist Sid. Williams and his good meeting at Allen, Tex. Well, the meeting there resulted as has all of his meetings this year, with the happiest results. Some twenty-five were added to our churches during his meetings besides others who have united with other denominations. He has also in these meetings collected about \$43,000 for denominational enterprises. His work in McKinney has been most helpful. It has given us the best year's work during the history of the church, and the largest results in any year's labor of the pastor, 175 accessions and large contributions for missions and education.

Brother Williams expected to spend the early fall in Mississippi, but the threatened scourge of yellow fever turned him elsewhere. He is now holding some meetings in Kentucky, where the Lord continues to bless his labors. He was never so much in demand in Texas; but he feels led by the Lord to different States.

If some one inquires, how is it

that he has such great meetings, an answer is, he asks the Lord in faith to bless his work to the saving of many souls, and that he works hard to bring many to Christ. He does not preach much according to Homiletics, but he preaches what he believes the Bible to teach and so preaches as to induce others to believe it, and act accordingly. He seems to be a chosen vessel of the Lord to bear the message of an evangelist to the lost. He is such a vessel as the Lord is pleased to honor in bringing souls to the Savior. To many of the brethren he seemed to be only a broken stick, when your correspondent discovered him at Starkville fifteen years ago since, but some saw in his early zeal the hope of happy results from his labors. The Lord be praised for his great work.

The telegraph dispatches are announcing the good news to our Texas Baptist Zion that the first \$100,000 has been secured by Secretaries B. H. and J. M. Carroll for our affiliated schools. The secretaries think the securing of the next \$100,000 will be like smooth sailing for them. They are great organizers and leaders.

The way is now open for a home stretch in behalf of state missions. Twenty thousand dollars is needed to bring our Board to the convention November 10, out of debt, and our prince of secretaries, J. B. Gambrill, is quite hopeful that this will be accomplished.

We are anticipating a great convention of historic import in Dallas, November 10. The indications are that there will be from three to five thousand of our people there. Can't you, Bro. Bailey, and others come over the river and enjoy it with us. I understand it will be a \$5.00 rate round trip from the Texas outlines. We anticipate a harmonious meeting; but as one hornet may confound a camp-meeting, so one man with an axe to grind may grate our own good feelings. May the Lord deliver us.

We have just learned that Mrs. Emma C. Snodgrass, wife of Elder D. S. Snodgrass, who was for eleven years pastor in Vicksburg, was called yesterday, November 19, from San Antonio, at 2:45 to her heavenly home. She was stricken of paralysis last Saturday, and lingered without suffering till the summon came, "come up higher."

E. E. KING.

McKinney. However dark out lot may be, there is light enough on the other side of the cloud.

The Commercial-Appeal says: "It is said by stock dealers here that there is more demand for mules and horses than has ever been known at this season of the year. They are finding it a very hard matter to obtain a sufficient number, especially of mules, to supply the demand from Mississippi, Arkansas, Tennessee and Alabama. Cotton planters are coming in with unusually heavy orders, which the dealers are having trouble in filling, because of the widespread demand for such stock all over the country. Most of the good stock are coming in from Kentucky, Nebraska, Indiana and Ohio. There are expected some fifteen car loads the first part of next week. This will put the traders on their feet for a time. From present indications the market will continue to have an upward tendency."

The above from the Commercial-Appeal is suggestive. It is a very blind policy that allows such conditions to exist in the South. Neither one of the above States ought to be under the necessity of importing from any other State a single mule or horse. So long as the practice prevails of buying abroad live stock, corn, oats, meal, etc., will we be a moneyless and people. The Southern farm must be made self-sustaining so far as practicable. The agricultural resources of our climate are almost without a parallel. Only let us put into active operation industry and economy, and our country becomes at once the most desirable agricultural belt in the world.

The fever situation here is grave. More than a dozen cases have been announced this week. In all, we have had possibly not less than 45 cases. Of these 7 have died, and some 25 are well or convalescing. Dr. J. B. Hutton, pastor of the Presbyterian church, has been quite ill for a week. We do not know that he is any better at this writing. The board considers the pestilence epidemic. No longer are the houses containing fever guarded, as they are too numerous. The board has notified all outside of Jackson to protect themselves against Jackson by quarantine. Brethren, we shall stand to our post of duty, giving you the best paper we can under the circumstances. Pray for us, and help in every way you can to make the paper what it ought to be. If you owe us, will you not remit in this hour of anxiety and need. This would help us much.

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## THE HOME.

## The Human Rubbish-Heap.

The publication of General Booth's "Through Darkest England," several years ago, gave currency to the striking phrase, "the submerged tenth." It will not do to construe the phrase too strictly, but certainly it expresses a gruesome and ominous fact.

At the bottom of our social structure there is a stratum of "the bad." This term is used here not in the sense of moral reprobation, but in the sense in which it is used, for example, of castings that come from the molds defective. In this sense no one will question the statement that a certain stratum of humanity is bad. It is composed of the imbecile, the incompetent, the vicious and the criminal. It is found in all our great cities, but it is found also in the smaller towns, and even in the country. It is a sort of human rubbish-heap; and is the perpetual accompaniment and foil of our fair civilization. Perhaps we ought to say that it is a constant feature or element of our civilization. Every community has its "rubbish-heap," large or small.

But the phrase, "the submerged tenth," covers a larger fact than is indicated above. For despite all the efforts of society to reduce it, through the work of churches, Sunday-school missions, reform organizations and a multitude of other agencies, the stratum of human waste is only slightly diminished. There is a constant production of "the bad." They are recruited from the cradle. Besides, they are scarcely more than touched by most of the reformatory and moralizing enterprises that have been mentioned.

Here is the great sociological problem that confronts us: How shall we effectively deal with "the submerged tenth?" How shall we reduce the "human rubbish heap?" How shall we check the production of "the bad?" These are questions to make boys and girls and men and women—think.

## Took Himself to Pieces.

General Nicolls, of New Orleans, was well known throughout the Southern States as one of the bravest officers in the Confederate army. He sacrificed an eye, a leg and an arm to the cause which he believed just, and came out of the war, as he declared, only "half of a man."

But the half that was left enjoyed a joke as keenly as ever. Science replaced the lost members so successfully that nobody who was ignorant of his misfortune could detect it.

The General often told the following story:

Stopping at a hotel in Mobile, a negro boy was detailed to help him prepare for bed. After his bag was unpacked and his coat laid aside, he said: "Now, Sam, take off my leg."

Sam stared, speechless. "Don't know yet how to take off legs, eh? Now, look here!"

He unscrewed the leg, and keeping it carefully covered with its long, black stocking, laid it aside. "Now, take off this arm."

"No, sah! no, sah! Nebber took off no gentlum's arm in my life!" gasped Sam, turning gray with terror.

"You're a pretty valet. Nothing easier." The arm was taken off and laid beside the leg on the table, and the general prepared for sleep and got into bed.

"Oh, by the way! We'd better take an eye out!"

He took it out. Sam backed to the door, afraid to turn his back on the terrible guest, who stretched himself sleepily, and then said: "Now, Sam, take off my head!"

Sam rushed out of the room to the office, and could only find strength to gasp out, "It's de debil beself, sah! He's taken hisself to pieces in room forty-eight!"

The man who has the nerve to make a joke of his sacrifices in any cause, is very sure of sympathy and approval.—Exchange.

## Working Off the Froth.

A very readable article of twenty-one pages in the *Association Outlook* treats of "Boys and Camps, etc.," in a reminiscent strain. The writer, Mr. E. M. Robinson, presents with a good deal of vivacity the case of wide-awake little fellows who are too full to behave themselves with decorum "in meeting," and he evidently believes that the homeopathic treatment is better than none, if not the best.

He tells of two hundred lads, delegates to a "Boys' Conference," assembled by their superintendent on the steps of a church to be photographed in a group. Not one of them would keep still. A spirit of giggling fun swayed the company, and pokes and nudges and a running fire of jibes and jokes made the view before the camera a mere confusion of wagging heads and bodies.

The operator begged and coaxed

and exhorted in vain. He might as well have talked to a lot of English sparrows. Then their leader stepped out in front of them and shouted:

"Boys, let's give the conference yell!"

The boys gave it with right good-will—all together.

"Bah," said the leader, "you can do better than that. Now!"

Another yell that discounted the first decidedly.

"No, it won't do," exclaimed the leader. "You must give it louder."

And the little fellows screamed as if they would split their lungs.

"That's better, but once more and you'll have it perfect."

This time the boys fairly outdid themselves, and when they had done "there wasn't another yell left in them."

"Now hark! Keep still a minute," the leader said, holding up his finger. And the instantaneous picture that the watchful photographer then took, showed that not a single sitter had moved.

Mr. Robinson relates how he managed once, when it fell to his lot to conduct service at "the regular evening meeting" in camp. He was a stranger to the boys, and when he tried to start the singing they only snickered and "cut didoes."

Hymn after hymn was struck up, but they would not join in. Every boy seemed to be possessed of an imp of restlessness that obliged him to whisper and grin and giggle and pinch his seat-mate. "Nearer, My God, to Thee" broke down miserably in a peal of laughter. The young leader was nonplussed. Finally he said:

"What is the matter with you boys to-night?"

"Don't know the tunes."

"Well, what tunes do you know?"

A pause, and one little wag piped up, "We know 'On the Bowery.'"

"Sing it, then."

And all the boys pitched in and sung it, with an unctious. They were astonished and delighted at the liberty given them, and did their gleeful best.

"What else do you know?"

And off they went in the swinging strains of "After the Ball."

Any other tunes you know?"

"We know 'Forty-nine Bottles Hangin' in the Well,'" and the song followed in full chorus, without a break.

"Do you know 'My Country, 'tis of Thee?'"

"Yes, sir."

And they all sang it, and sang it well.

By that time the lads had worked off their wild spirits, and had

## I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. "Send at once for a treatise and a Free Bottle of my infallible remedy, Give Express and Post Office."

Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

forgotten to tickle and pinch each other, and when the leader gave out "Nearer, My God, to Thee" again, he found they knew it well enough.

After that they gave him no more trouble, but continued quiet and attentive through the exercises of an earnest and interesting meeting.

We would not advise any one to experiment in this line unless sure that the circumstances are the same or similar, nor is it a safe doctrine that "the end justifies the means," but as in the cases just related, it is generally true that little serious use can be made of an effervescent crowd of boys until they have worked off their froth. Or perhaps Mr. Robinson's own descriptive figure is the better one. They were running-over full, he says, and "had to be bailed out."—Ex.

## From Arkansas.

Dr. W. A. Clark, so long the able and successful editor of the *Arkansas Baptist*, has sold his interest in the paper, and will likely become State evangelist, a position for which he is well suited. He also proposes to write the history of Arkansas Baptists, a much needed work, and Dr. Clark is just the man to write such a history. Let him be fully encouraged in the work. Rev. Dr. O. L. Hailey becomes editor of the *Baptist*, and will no doubt keep the paper up to its present high standard as a Baptist journal—true to the "old landmarks" of the denomination.

Rev. Dr. A. J. Fawcett has resigned at Hot Springs, and would consider a call to another field. Dr. Fawcett is known well as one of the most successful and popular pastors in the South, and he can acceptably fill any of our pulpits. He will not be long without a pastorate. He was for several years at Pine Bluff, and for a long time at Tyler, Texas, and his uniform success warmly commends him and his work. Just in the prime of life, and filled with the Holy Spirit, Dr. Fawcett would be appreciated by any good church.

The Caroline Association, the largest in the State, has just held

a most profitable session at Beebe. Gov. Eagle and others said it was the best and most successful meeting of the association for many years. It was largely attended, and the interest manifested in all the objects of the association was remarkable.

Immanuel Church, Little Rock, begins a series of meetings Sunday, the 15th inst., with the assistance of Rev. H. F. Jouis, of Texas, and I earnestly request prayer for the success of the meetings. Brethren, do pray for us.

A. B. MILLER.

Oct. 13, 1899.

## An Appeal.

DEAR BRETHREN:

There are several hundred of you who have either subscribed or ordered your paper—*THE BAPTIST*—continued through me, during the past spring and summer, for which you were to pay, not later than this fall. Some have remitted, others are now doing so, but the many have overlooked the matter so far. Now, brethren, listen: I told Bro. Bailey (editor and business manager) that every man of you was good and would pay at time specified, and I am very anxious for two reasons to have you meet these promises promptly: 1st, because both your word and mine also is at "stake," and 2d, because the money has been earned and is needed. I therefore earnestly request every one whose subscription, etc., has been thus taken to remit me at once at Columbia, by registered letter or postoffice money order. Once more: Now as you have had the paper for some time before paying for it, will you not enclose two dollars for next year and try to get your neighbor to do the same thing? Do, brethren and may the Lord bless you all.

Fraternally,  
J. J. W. MATHIS.

From Rev. J. J. Walker.

DEAR BAPTIST:

I have been battling with fever for several weeks now. Cannot go to Bethel Saturday and Sunday, but the brethren remembered me in a substantial way, God bless them. I hope the brethren generally will pray for me that I may be soon restored to my beloved work. The Lord bless you, and the paper, that you may continue to make it better and better until it shall be the best religious paper in the land.

To Stimulate a Sluggish Liver, Banish Biliousness, Disperse Dyspepsia, Prevent Sick and Nervous Headache, use Dr. M. A. Simmons Liver Medicine.

## Conference of Delta Workers.

On the day preceding the meeting at Ita Bena, of the Deer Creek Association, there was a meeting held at Leland, a little out of the ordinary, and therefore, would perhaps be of some interest to you as a news item.

In the absence of anything better, it took the name of "Conference of Delta Workers." It grew out of a conversation upon the part of a few brethren at the State Convention, who decided that such a gathering would be profitable to the Lord's work in the Delta.

The meeting was of a purely voluntary character from start to finish. No programme or set speeches. We just came, in answer to an invitation, from this little conference, at Aberdeen. And when we were come together, we all waited with one accord, for the Holy Spirit to guide us into the light that we felt we needed.

It has never been my privilege to attend a gathering that was more perfectly surrendered before God, nor have I ever seen more marked evidence of the spirits responding to surrendered life than here.

Dr. Sproles, of Vicksburg, preached at 12 o'clock Wednesday the most luminous sermon I ever heard on any subject, on "The Spirit Guided Life." We then held an afternoon session, and at night Mr. Burr, of Greenville, preached another one of the best sermons ever heard, from the miracle of feeding the five thousand.

Another conference followed, and at about 10 o'clock the conference adjourned.

It would be impossible to convey an impression of such a meeting as this. But that it might have some concreteness, the following resolutions were adopted at the close. This is the only note of record that was made, and is appended here that your readers may see the direction our thoughts and discussions took and the conclusions such a gathering arrived at.

Resolved, 1. That the white Baptist churches in the Delta be requested to assist, as far as possible, colored Baptist preachers, and churches, in their religious work and worship, whenever opportunity is afforded.

2. That there is an urgent need, and a most fruitful field, in the Delta, for many more, able, consecrated preachers.

3. That there is a work to be done here, that can only be done by colporteurs, or house to house visitation.

4. That this conference requests

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till Feb. 1.

CLINTON, MISS.

the Deer Creek Association, about to assemble at Ita Bena, to request the State Board, as early as possible, to send into the Delta; two more thorough missionary organizations, for the purpose of working in any and all centers, where wisdom indicates that a church ought to be located; asking also that the Sunflower Association join in this request.

5. That we urge our churches to respond to the appeals for help to build churches in our growing centers.

6. That another conference such as this should be held as early as practicable, at some point a little higher up, or lower down, in the Delta, and that Stacy Lord of Greenville, be appointed a committee of one to arrange for its convening.

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J. B. SEARCY, - - FIELD EDITOR

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words; inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Associational Meetings.

GENERAL ASSOCIATION—Eulah Church, 13 miles north of Hickory, Saturday before the last Sunday in October.

HARMONY—Good Hope Church (Madison), Saturday before the 4th Sunday in October.

CARRY—Union Church, 2 miles east of White Apple, L., N. O. & F., Friday before the 1st Sunday in November.

HOBOLACHITTO—Corinth Church, 6 miles south of Nicholson, Wednesday before the 2d Sunday in November.

CHENIER—Mt. Pisgah Church, 8 miles south of Eupora.

## See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office till January 1, 1901. Sixteen months for \$2.00. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

## Deaths.

### Tribute of Respect to Mrs. Barber.

WHEREAS, It has pleased God in His infinite wisdom to remove from us our sister, Mrs. (Dr. Chas. A. Barber, therefore be it RESOLVED, That by her death we have lost a beloved and valued co-worker, one

who was ever ready to aid with wise counsel and willing hands; one whose hospitality was unstinted, her home being always open, not only for the meetings of our organization, but for its visiting guests who would come to our town in the interest of any branch of church work.

RESOLVED, That her deeds be cherished as a memorial unto her, worthy of our emulation.

RESOLVED, That we tender to our bereaved brother and little daughter our heartfelt sympathy, commending them to Him who alone can comfort in time of so great distress and sorrow. Our hearts shall beat responsive to their own, for we shall miss her through many days to come and shall ever dwell with loving remembrance upon the consistent and consecrated life that has gone out in the full bloom and beauty of mature womanhood.

RESOLVED, That the city papers be requested to publish the resolutions as adopted.

MRS. B. T. HOBBS,  
MRS. L. H. BAGGETT,  
MRS. J. W. BENNETT,  
Committee.

### Fowers.

Sister Amelia, wife of Bro. R. M. Fowers, born January 8th, 1860, departed this life August 25th, 1899. She was a member of the M. E. Church, lived a consecrated life, was a good wife, affectionate mother, ever lending the hand of help and sympathy to the needy. She lived in the affection of her many friends. Just before death she said, "I am not afraid to die."

Sleep on dear Sister until the resurrection morn, to be satisfied to awake in the likeness of your Saviour. Husband, son, and many friends will miss your sympathizing heart and helping hands.

T. E. MORRIS.

### Riding.

Died at his home in Monroe county, August 22d, David Riding. He was in his eighty-fourth year, and has been a citizen of this county since the year 1833, and a member of the Baptist church nearly sixty years. He was a member of old Liberty Missionary Baptist church, and was one of its best members from the time he joined until the day of his death, and we may safely say that he was the strong one of the church for more than thirty years. He was always looking after the interests of the church in choosing its pastor, and every needed improvement that would help the cause of Christ. He was always ready to run his hand down into his pocket cheerfully to help in every needed church work and to the support of his pastor.

He was a successful farmer and a good manager in all his business, and loved his home and seemed to be the most happy when he could have God's people and preachers of the gospel to enjoy it with him in time of protracted meetings and monthly services. God called his wife before him about seventeen months. We mourn to give them up but our loss is their great and eternal gain. They have left two sons and two daughters and grand children to mourn their loss.

W. H. MOORE.

### J. C. Denman.

Born Feb. 9, 1848, in Choctaw county, Mississippi. Reared on a farm, and received such an education as could be ob-

tained in county schools of that day. At the age of 15 he joined the Army of Tennessee, in '63, serving in company "A," Mississippi battalion, till the close of the war. Married Jan. 31, 1870, to Sarah E., daughter of George F. Taylor, in Carroll county. Father of nine children, four living. Member of the Baptist church, joined in August, 1872, baptized by Rev. Barry. W. M. of George Washington lodge, No. 57. A. F. & A. M., six (?) years. Member of Charleston lodge, No. 108, I. O. O. F., at one time secretary. Member of Macon Leigh lodge, K. of H., No. 3233. Died Sept. 29, 1899.

Bro. Denman was an active man in politics, a strong man in his church—the preacher's friend. May God's richest blessing rest upon the wife and children. May they be submissive to the will of Him who doeth all things well.

His pastor,

H. C. TAYLOR.

### Montgomery.

A beautiful little life is ended. Its lamp ceased to burn at ten o'clock on the 4th Sunday night in September, 1899.

Little Hattie was a daughter of V. V. and Nellie Hanes Montgomery. V. V. is a brother of Col. W. A. Montgomery. Until Hattie went to be with Jesus, there were 7 sweet, bright children in this home. It was a happy home. Every prattling tongue was but another song of good cheer to papa and mama, to little brothers and sisters.

Only six jewels adorn this home now. One is gone to the heavenly home. She is waiting over there, and her song is—

"Come ye disconsolate \* \* \*

May sovereign grace sustain the bereaved and bring us all to that home by and by.

J. L. LOW.

Utica, Miss.

### Barrett.

\* Sister Elizabeth Barrett was born May, the 1st, 1836; died September 19th, 1899. She was baptized into the fellowship of Good Hope Church, 1853. She was married to Bro. John Barrett, December 1855. She was the mother of ten children, eight of whom are still living. Sister Barrett had been a continuous sufferer for six years. She was a devoted Christian and one of those who was glad when it was said "let us go up to the house of the Lord."

A. B. HILL.

### Trim.

On the 13th of October, 1899, little Lucie V. Trim, near Brushby Fork church, aged nine months. Her sufferings were acute for several days and then she flew home to be at rest. Too pure for earth, she has gone to be with the sinless in glory. God loaned her for a brief time to earth and her parents and then took her higher that they might have greater treasure in heaven. Weep not dear parents; she is awaiting your home-coming.

PASTOR.

### Stevens.

On July the 29th, 1899, Bro. Lawrence McGregor Stevens passed to his reward.

Bro. Stevens was born October 12th, 1861, in Benton, Yazoo county, Miss., and moved to Shaw, Bolivar county, in 1879. He joined the church at Shaw in 1886.

He afterwards held membership in the Camden church. He lived a consistent life and was a good worker in the church. He was, for a while, Sunday-school superintendent, also church clerk. He was married to Miss A. J. Rimmer of Madison county, 1896. He leaves a wife, one child, besides one brother and three sisters and many friends to mourn his death.

A. B. HILL,  
MISS MATTIE NICHOLS,  
J. W. MCKAY.

### Mrs. Julia Howze.

We went away the 1st of August to take our vacation, which the church so kindly extends to the pastor every year. While away the call of the Great Shepherd, whose own the sheep are, came, and Sister Julia Howze went home to her reward. She leaves a little babe, and may the One who can temper the storm to the shorn lamb watch over and protect this little infant, and may the heart-broken mother find grace to sustain in this hour of need. Our prayers also go up for the husband and little boy, who are left to mourn.

### Mrs. L. L. Anderson.

Since our return the summons came to our beloved sister, Mrs. L. L. Anderson, and she too fell asleep in Jesus. Her life was a beautiful one. In life and in daily walk there was a reflection of the light that comes from the star of Bethlehem. Sister Anderson was an active worker in the Sunday School and Ladies' Aid Society; in fact, all church work engaged her attention and efforts. She leaves a husband, son, brothers, sisters and an aged father to mourn her loss. May He who stood by the grave of a dead Lazarus and wept give consolation.

In the death of Sisters Anderson and Howze our church has sustained a great loss, but our loss is their eternal gain.

### A Little Flower.

Our hearts go out in sympathy to Bro. and Sister W. H. Jackson in the death of their little babe. This little flower bloomed for a short while, and was transplanted in the garden of God to bloom forever.

### Unese Brittain.

We wept with Sister May Brittain in the death of her sweet little girl, Unese. 'Tis hard to part with one so bright and promising. Let us willingly submit to the hand that never errs nor does an aimless thing. May God bless the sad hearts.

J. W. S.

### Smith.

J. W. Smith, for 16 years circuit clerk of Prentiss county, for 20 years clerk of the church at Booneville, and, for almost the same time clerk of the Tishomingo Association, died at his home in Booneville on the 11th inst. In the death of Bro. Smith the church at Booneville loses one of its most consecrated members and best supporters, while the pastor loses one of his wisest counsellors, and most trusted stay. May God bless and comfort his bereaved family.

E. E. THORNTON.